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## PUBLISHERS' NOTE

MESSRS. KEGAN PAUL, TRENCH, TRUBNER & CO., LTD., beg to announce that they have still in stock a limited number of the larger edition of the hieroglyphic text and translation of the Theban Recension of the Book of the Dead, with the hieroglyphic vocabulary by DR. WALLIS BUDGE, which appeared in three volumes under the title "CHAPTER OF COMING FORTH BY DAY," late in 1897.

*Price for the Entire Work, £2 10s.*

VOLUME I. contains all the known Chapters of the Theban Recension of the Book of the Dead, printed in hieroglyphic type (pp. 1—517), and a description of the papyri in the British Museum from which they have been edited, and a list of Chapters, etc. (pp. i.-xl.). This edition is the most complete which has hitherto been published.

VOLUME II. contains a full vocabulary (pp. 1—386) to all the hieroglyphic texts of the Chapters of the Theban Recension of the Book of the Dead and to the supplementary Chapters from the Saïte Recension which are given therewith in Volume I. The volume contains about 35,000 references.

VOLUME III. contains :—

Preface and list of Chapters (i.-xxxvi.).

1. INTRODUCTION (pp. xxxvii.-cciv.) :—

Chap. I.—The History of the Book of the Dead. This Chapter is accompanied by eighteen plates which illustrate the palæography of the various Recensions of the Book of the Dead from the Vth Dynasty to the Roman Period.



- hap. II.—Osiris and the Resurrection.  
 „ III.—The Judgment of the Dead.  
 „ IV.—The Elysian Fields or Heaven. With extracts  
     from the Pyramid Texts.  
 „ V.—The Magic of the Book of the Dead.  
 „ VI.—The Object and Contents of the Book of the Dead.  
 „ VII.—The Book of the Dead of Nesi-Khonsu, about  
     B.C. 1000 (English translation).  
 „ VIII.—The Book of Breathings (English translation).  
 „ IX.—The Papyrus of Takhert-puru-àbt (English  
     translation).

2. ENGLISH TRANSLATION OF THE BOOK OF THE DEAD  
 (pp. 1—354). The volume also contains three scenes from the  
 famous Papyrus of Ani representing the Judgment Scene, the  
 Funeral Procession, and the Elysian Fields, which have been  
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 photo-lithographer.

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**ENGLISH TRANSLATION IN THREE VOLUMES**

**VOL. III.**

**CHAPTERS CLX.—CXC.**



**29 SEP '461**

## PUBLISHERS' NOTE

IN the year 1894 Dr. Wallis Budge prepared for Messrs. Kegan Paul, Trench, Trübner & Co. an elementary work on the Egyptian language, entitled "First Steps in Egyptian," and two years later the companion volume, "An Egyptian Reading Book," with transliterations of all the texts printed in it, and a full vocabulary. The success of these works proved that they had helped to satisfy a want long felt by students of the Egyptian language, and as a similar want existed among students of the languages written in the cuneiform character, Mr. L. W. King, of the British Museum, prepared on the same lines as the two books mentioned above, an elementary work on the Assyrian and Babylonian languages ("First Steps in Assyrian"), which appeared in 1898. These works, however, dealt mainly with the philological branch of Egyptology and Assyriology, and it was impossible in the space allowed to explain much that needed explanation in the other branches of these subjects—that is to say, matters relating to the archæology, history, religion, etc., of the Egyptians, Assyrians, and Babylonians. In answer to the numerous requests which have been made, a series of short, popular handbooks on the most important branches of Egyptology and Assyriology have been prepared, and it is hoped that these will serve as introductions to the larger works on these subjects. The present is the eighth volume of the series, and the succeeding volumes will be published at short intervals, and at moderate prices.

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# THE BOOK OF THE DEAD

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## CHAPTER CLX.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 10).]



**Vignette :** Thoth, the great god, giving an *Uatch* amulet of mother-of-emerald to the deceased.

**Text :** [THE CHAPTER OF] GIVING AN *UATCH* OF MOTHER-OF-EMERALD to the scribe Nebseni, triumphant [who saith] :—

“I am the *Uatch* of mother-of-emerald which  
“cannot be injured (?), and which the hand of Thoth  
“adoreth; injury is a thing which I abominate. It  
“is in sound state and I am in sound state; it is  
“not injured and I am not injured; it is not [worn

“away] and I am not worn away. The words of  
“Thoth [are at] thy back, O thou who comest in  
“peace, O divine Prince of Annu (Heliopolis), thou  
“mighty god who dwellest in the city of Pe. The  
“god Shu advanceth to him and findeth him in the  
“city of Shennu in his name ‘Neshem’ (*i.e.*, mother-  
“of-emerald); he maketh his place in the fortress of  
“the mighty god. The god Tem resteth upon his eye,  
“and his members shall not suffer injury.”<sup>1</sup>

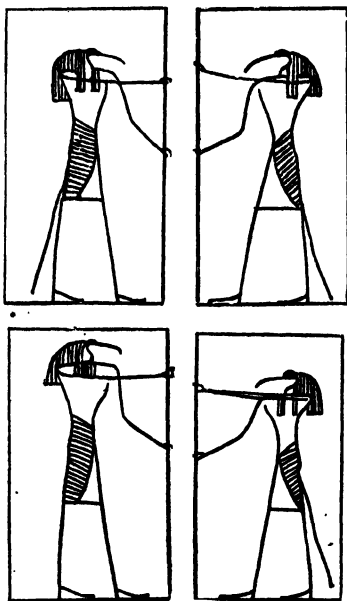
<sup>1</sup> In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 76) this Chapter has a rubric which reads:—“[This Chapter] shall be  
“recited over an *Watch* of mother-of-emerald whercupon it hath  
“been inscribed, and the *Watch* shall be placed on the neck of the  
“deceased.”

---

## CHAPTER CLXI.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bl. 184).]

**Vignette:** The god Thoth opening the doors of the four winds.



**Text:** (1) THE CHAPTER OF FORCING AN ENTRANCE INTO HEAVEN. [This] Thoth doeth to make felicitous [the way for him that] would enter into the Disk.

I. [To the Door of the west wind.] (2) "Rā liveth, the Tortoise<sup>1</sup> dieth. Pure is the body in the earth, and pure are the bones of Osiris the im-khent,<sup>2</sup> Nefer-uben-f, triumphant."

II. [To the Door of the east wind.] (3) "Rā liveth, the Tortoise dieth. Sound is he who is in the chest,

<sup>1</sup> Turtle (?).

<sup>2</sup> A priestly title.

“who is in the chest, Osiris Nefer-uben-f, triumphant.”

III. [To the Door of the north wind.] (4) “Rā liveth, the Tortoise dieth. The Osiris Nefer-uben-f, triumphant, is strong in his members, Qebḥ-sennuf guardeth them.”

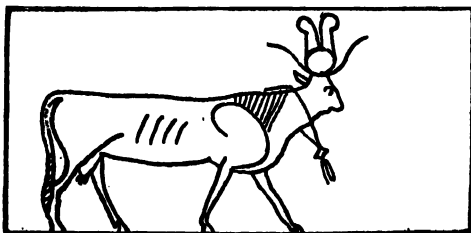
IV. [To the Door of the south wind.] (5) “Rā liveth, the Tortoise dieth. The bolts (?) are drawn and they pass through his foundation.”

**RUBRIC:**<sup>1</sup> (1) Every *sāḥu* for whom these divine figures have been painted upon his coffin shall make his way through these (2) four entrances into heaven. That of the north wind belongeth to Osiris; that of the south wind to Rā; (3) that of the west wind to Isis; and that of the east wind to Nephthys. Each one of these winds (4) shall breathe into his nostrils as he entereth in his daily course. Let none who is outside know [this chapter]; (5) it is a great mystery, and those who dwell in the swamps (*i.e.*, the ignorant) know it not. Thou shalt not do this in the presence of any person (6) except thy father or thy son, or thyself alone; for it is, indeed, an exceedingly (7) great mystery which no man whatsoever knoweth.

<sup>1</sup> This Rubric is added from the Saïte Recension (see Lepsius, *op. cit.*, Bl. 76).

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## CHAPTER CLXII.

[From Lepsius, *Todtenbuch*, Bl. 77.]

**Vignette :** A cow having the disk with plumes between her horns, and wearing the collar, from which is suspended the emblem of "life" round her neck.

**Text:** THE CHAPTER OF MAKING HEAT TO BE UNDER THE HEAD OF THE DECEASED. (1) To be recited:—"Homage to thee, O thou god Par, thou "mighty one, whose plumes are lofty, thou lord of the " *Ureret* crown, who rulest with the whip; thou art the "lord of the phallus, thou growest as thou shinest with "rays of light, (2) and thy shining is to the uttermost "parts [of earth and sky]. Thou art the lord of trans- "formations, and hast manifold skins, which thou hidest "in the *Utchat* at its birth. Thou art the mighty one "of names (?) among (3) the gods, the mighty runner "whose strides are mighty; thou art the god the "mighty one who comest and rescuest the needy one "and the afflicted from him that oppresseth him; give



"heed to my cry. I am the Cow, (4) and thy divine  
 "name is in my mouth, and I will utter it; 'Haqa-  
 "hakaḥer' is thy name; 'Āurāuāa qersaānqrebathi'  
 "(5) is thy name; 'Kherserāu' is thy name; 'Khar-  
 "sathā' is thy name. I praise thy name. I am the  
 "Cow that hearkeneth unto the petition on the day  
 "wherein (6) thou placest heat under the head of Rā.  
 "O place it for him in the divine gate<sup>1</sup> in Ānnu  
 "(Heliopolis), and thou shalt make him to become  
 "even like him that is upon the earth; he is thy soul  
 ". . . . O be gracious unto Osiris Auf-ānkh, trium-  
 "phant, (7) and cause thou heat to exist under his  
 "head, for, indeed, he is the soul of the great divine  
 "Body which resteth in Ānnu, Khu-kheper-uru' (?) is  
 "his name; 'Barekathatchaua' is his name. Be gra-  
 "cious, then, (8) and grant that he may become like  
 "unto one of those who are in thy following, for he is  
 "even as art thou."

**RUBRIC:** [This chapter] shall be recited over the image of  
 a cow which hath been made in fine gold and placed at the neck  
 of the deceased, and it shall be written upon (9) new papyrus  
 and placed under his head, then shall abundant warmth be in  
 him throughout even like that which was in him when he was  
 upon earth. This hath exceedingly great protective power, for  
 it was made by the cow for her son Rā when he was setting  
 and when (10) his habitation was surrounded by a company of  
 beings of fire. And the deceased shall become divine in the  
 underworld, and he shall never be turned back at any of the  
 gates thereof. (11)

And thou shalt say when thou placest [the image of] this

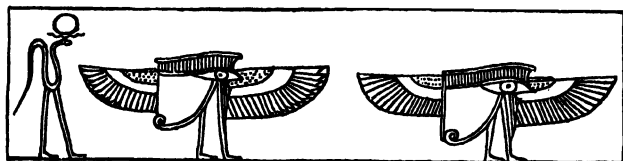
<sup>1</sup> Or "underworld."

goddess at the neck of the deceased:—"O Åmen, O Åmen, "who art in heaven, turn thy face upon the dead body of thy "son and make him sound and strong in the underworld." (12) This is a composition of exceedingly great mystery. Let not the eye of any man whatsoever see it, for it is an abominable thing for [every man] to know it; therefore hide it. "Book of the mistress of the hidden temple" is its name.

Here endeth the Book.<sup>1</sup>

## CHAPTER CLXIII.

[From Lopsius, *Todtenbuch*, Bl. 77.]



**Vignette :** Two winged *Uchats* on legs, and a serpent also upon legs, with a disk and horns upon his head.

**Text :** The Chapters which are taken from another work and are here added to the "Book of coming forth by day."

THE CHAPTER OF NOT ALLOWING THE BODY OF A MAN TO MOULDER AWAY IN THE UNDERWORLD, AND

<sup>1</sup> The document from which the scribe of the Turin Papyrus copied this Chapter probably ended with it.

OF DELIVERING HIM FROM THOSE WHO DEVOUR THE SOULS THAT ARE SHUT IN IN THE UNDERWORLD, AND OF NOT ALLOWING TO RISE UP AGAINST HIM THE THINGS WHICH HE ABOMINATETH UPON EARTH, AND OF MAKING SOUND AND STRONG HIS LIMBS AND BONES AGAINST WORMS AND AGAINST EVERY GOD WHO WOULD ATTACK HIM IN THE UNDERWORLD, AND OF CAUSING HIM TO COME FORTH AND TO GO IN AS HE PLEASETH AND TO DO WHATSOEVER HE HATH IN HIS HEART TO DO WITHOUT HINDRANCE. (1) The Osiris Auf-ānhk, triumphant, saith :—

“I am the divine soul of the great divine body which  
 “is laid to rest in Athabu, which protecteth the body  
 “of (2) Harethi, the . . . which resteth in the marshes  
 “of Senhaqareha. O divine soul which hath no languor  
 “of heart either in rising (3) or setting, and which  
 “resteth within his divine body which is laid to rest  
 “in Senhaparekana, grant thou to Osiris Auf-ānhk,  
 “triumphant, that he may deliver himself (4) from the  
 “souls of the god-of-the-savage-face, who gaineth the  
 “mastery over hearts and taketh possession of limbs,  
 “and from whose mouths fire cometh forth to devour  
 “souls. Hail, thou who art lying prostrate within thy  
 “body, whose flame (5) cometh into being from out of  
 “the fire which blazeth within the sea (or water) in  
 “such wise that the sea (or water) is raised up on high  
 “out of the fire thereof, grant thou that the flame (6)  
 “may leave the fire, wherever it may be, to raise up  
 “the hand of Osiris Auf-ānhk, triumphant, and to make

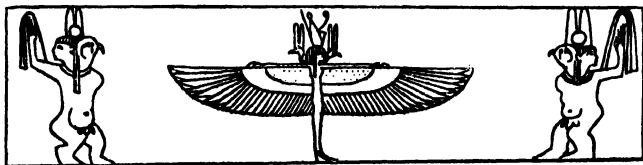
"him to have an existence for ever and for ever. Verily,  
 "let his period of existence be as the period of existence  
 "(7) of heaven in the limitless boundaries thereof.  
 "Heaven holdeth thy soul, O Osiris Auf-ānkh, and  
 "earth holdeth thy form. O deliver thou Osiris Auf-  
 "ānkh, triumphant, and let him not be [consumed] by  
 "the *kau* (8) who devour the souls of those who have  
 "raised up evil (?). Let his soul have its being within  
 "his body, and let his body have its being with his  
 "soul; and let him be hidden within the pupil of the  
 "Uchat of the god whose name is Sharei-sharei-shapu-  
 "neter-āri(9)-ka, who reposeth at the northwest of the  
 "brow of the Apt of the land of Kenset (Nubia), and  
 "journeyeth not to the east. Hail, god Amen, thou  
 "divine Bull-Scarab, (10) thou lord of the divine  
 "Uchats! God-the-pupil-of-whose-eye-is-terrible is  
 "thy name, the Osiris Auf-ānkh, triumphant, born of  
 "Sheret-Āmsu, triumphant, is the emanation of thy  
 "two Eyes, the name of one of which is Share-share-  
 "khet, and (11) Shapu-neter-āri-ka of the other, though  
 "'Shaka-Āmen-Shakanasa at the brow of Tem who illu-  
 "mineth the two lands' (12) is his name in very truth.  
 "Grant that Osiris Auf-ānkh, triumphant, may be of  
 "this land of Maāt, let him not be left in his solitude,  
 "for he is of this earth wherein he will no [more]  
 "appear, and 'Ān' (13) is his name. O let him be  
 "with a perfect *Khu*, or (as others say), a strong *Khu*,  
 "and let him be the soul of the mighty body which is  
 "in Sau (Saïs), the city of Neith."

**RUBRIC:** [This chapter] is to be recited over a serpent having legs and wearing (14) a disk and two horns, and over two *Utchats* having both eyes and wings. In the pupil of one of the *Utchats* there shall be a figure of the god-of-the-lifted-hand with the face of the divine soul, and having plumes and a back (15) like a hawk; and in the pupil of the other there shall be a figure of the god-of-the-lifted-hand with the face of the goddess Neith, and having plumes and a back like a hawk. And this chapter shall be written with *ānti* either upon a *meḥ* stone . . . or upon mother-of-emerald (16) of the south and [dipped] in water of the western lake of Qemt (Egypt) or upon a bandage of *utchet* linen wherewith a man should swathe every limb. And the deceased shall not be turned back at any gate of the underworld; he shall eat (17) and drink and ease himself even as he did when he was upon earth; and none shall rise up to cry out against him; and he shall be protected from the hands of the enemy for ever and ever. If this book be recited for him upon earth he shall not be seized (18) by the messengers of attack who work evil in all the earth; he shall not have gashes inflicted upon him; he shall not die through the slaughter of Set; and he shall not be carried off to any place of restraint whatsoever; but he shall go in unto the *genbet*, and he shall come forth with triumph, (19) and he shall go out to terrify the evil-doers who exist in all the earth.

---

## CHAPTER CLXIV.

[From Lepsius, *Todtenbuch*, Bl. 78.]



**Vignette :** A goddess, with a head of a woman and two heads of a vulture, standing with outstretched wings. On each side of her is a dwarf with two heads, one of a man and one of a hawk; each dwarf has a disk and plumes upon his head.

**Text :** ANOTHER CHAPTER.

(1) "Homage to thee, O Sekhet-Bast-Rā, thou  
 "mistress of the gods, thou bearer of wings, lady  
 "of the *Ānes* bandlet, queen of the crowns of the  
 "South and of the North, only One, sovereign of her  
 "father, superior to whom the gods cannot be, thou  
 "mighty one of enchantments (2) in the Boat of  
 "Millions of Years, thou who art pre-eminent, who  
 "risest in the seat of silence, mother of Pashakasa,  
 "royal wife of Parehaqa-Kheperu, (3) mistress and  
 "lady of the tomb, mother in the horizon of heaven,  
 "gracious one, beloved, destroyer of rebellion, offerings  
 "are in thy grasp, and thou art standing in the bows  
 "of the boat of thy divine father (4) to overthrow the

“Fiend. Thou hast placed Maät in the bows of his  
 “boat. Thou art the fire goddess Ämi-seshet (?) whose  
 “opportunity escapeth her not; thy name is Kaharesa-  
 “pusaremkakaremet. (5) Thou art like unto the mighty  
 “flame of Saqenaqat which is in the bows of the boat  
 “of thy father Harepuḳaka-share-sha-baiu, (6) for be-  
 “hold, thus is [the name uttered] in the speech of the  
 “Negroes, and of the Änti, and of people of Ta-Kensetet  
 “(Nubia). Praise be to thee, O lady, who art mightier  
 “than the gods, and words of adoration rise to thee  
 “from the Eight gods. The living souls who are in  
 “their chests (7) praise thy mystery. O thou who art  
 “their mother, thou source from whom they sprang,  
 “[who] makest for them a place of repose in the hidden  
 “underworld, [who] makest sound their bones and  
 “preservest them from terror, (8) who makest them  
 “strong (?) in the abode of everlastingness, who pre-  
 “servest them from the evil chamber of the souls of  
 “the god-of-the-terrible-face [who is] among the com-  
 “pany of the gods. ‘Babe that comest forth from the  
 “god-of-the-terrible-face who keepeth his body hidden’  
 “is thy name. (9) ‘Ätare-äm-tcher-qemtu-rennu-par-  
 “sheta’ is the name of one divine son, ‘Pa-nemmä’ [is  
 “the name] of the other. ‘Utchat of Sekhet, mighty  
 “lady, (10) mistress of the gods’ is thy name. ‘Eman-  
 “ation of . . . .’ is the name of Mut, who maketh  
 “souls strong (?) and who maketh sound bodies, and  
 “who delivereth them from the abode of the fiends  
 “which is in the evil chamber. (11) The goddess

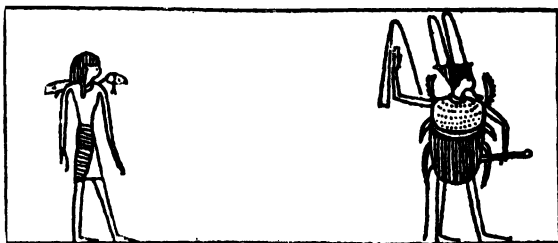
“saith with her own mouth, ‘They shall never be fettered, and I will do according to what ye say, O ye *T’chawi* of the divine son, for whom they performed the funeral rites.’”

**RUBRIC:** (12) [This chapter] shall be recited over [a figure of] Mut which hath three heads; the first shall be like unto that of Pekhat, and shall have [upon it] plumes; the second shall be like unto that of a man and shall have [upon it] the crowns of the South and North; and the third shall be like unto that of a vulture and shall have [upon it] plumes. And the figure shall have a phallus (13), and a pair of wings, and the claws of a lion, and it shall be painted with *ānt* and powder (?) of *watch* mixed (?) with yellow colour (?) upon a bandage of *ānes* linen. In front of it shall stand one dwarf, and behind it [another]; and (14) [each] shall have upon him plumes, and [one] hand and arm shall be raised, and [each] shall have two faces, one of a hawk and one of a man, and the body of each shall be fat. [Then shall the deceased] be divine along with the gods in the underworld; (15) he shall never, never be turned back; his flesh and his bones shall be like those of one who hath never been dead; he shall drink water at the source of the stream; a homestead shall be given unto him in Sekhet-āanre; (16) he shall become a star of heaven; he shall set out against the serpent-fiend Nekau and against Tar, who are in the underworld; he shall not be shut in along with the souls which are fettered; he shall deliver himself wherever he may be; and worms shall not devour him.

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## CHAPTER CLXV.

[From Lepsius, *Todtenbuch*, Bl. 79.]

**Vignette :** An ithyphallic god with the body of a beetle; on his head are plumes, and his right hand and arm are raised. Behind him is a man who has a ram's head on each shoulder.

**Text:** THE CHAPTER OF ARRIVING IN PORT . . . . .  
To make the body germinate, and to drink water, and  
not to disappear recite the following:—

(1) "Hail, O Bekhennu, Bekhennu; O Prince,  
"Prince; O Àmen, Àmen; O Re-Iukasa; O god,  
"Prince of the gods of the eastern part (2) of  
"heaven, O Àmen-Nathekerethi-Àmen. O thou whose  
"skin is hidden, whose form is secret; thou lord of the  
"two horns, . . . . . of Nut, thy name is Na-(3)àri-k,  
"or (as others say) 'Ka-àri-ka.' 'Kasaika' is thy  
"name. 'Arethikasathika' is thy name. 'Àmen-na-  
"àn-ka-entek-share,' (4) or (as others say), Thekshare-

“*Āmen-Rerethi*’ is thy name. O *Āmen*, let me make  
 “supplication unto thee, I, even I, know thy name.  
 “Thy transformations (5) are in my mouth, thy skin  
 “is before my eyes. Come, I pray thee, and place thou  
 “thy heir and thy image, *Osiris Auf-ānkh*, triumphant,  
 “born of *Sheret-Āmsu*, triumphant, (6) in the ever-  
 “lasting underworld. Grant thou that all his members  
 “may repose in *Neter-khertet* (the underworld) or (as  
 “others say) in *Ākertet* (the underworld); let his whole  
 “body become like that of a god; let him escape from  
 “the evil chamber and let him not be imprisoned (7)  
 “therein. I adore thy name. Thou hast made for me  
 “a skin, and thou hast comprehended [my] speech, and  
 “thou knowest it exceedingly well. ‘*Āmen*’ is thy  
 “name. O *Retasashaka*, (8) I have made for thee a  
 “skin, [namely] a divine soul. ‘*Ireqai*’ is thy name;  
 “‘*Mārquathā*’ is thy name; ‘*Rerei*’ is thy name;  
 “‘*Nasaqbubu*’ (9) is thy name; ‘*Thānasa-Thānasa*’ is  
 “thy name; ‘*Shareshathākathā*’ is thy name. O  
 “*Āmen*, O *Āmen*, O God, O God, O *Āmen*, (10) I  
 “adore thy name, grant thou to me that I may com-  
 “prehend thee; grant thou that I may have peace in the  
 “*Tuat* (underworld) and may possess all my members  
 “[therein]. And the divine Soul which is in *Nut* (11)  
 “saith:— ‘I will make my divine strength to protect  
 “thee, and I will perform everything which thou hast  
 “said.’ ”

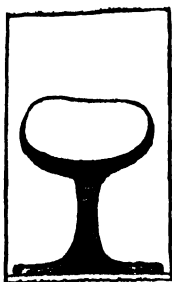
**RUBRIC:** [This chapter] shall be recited over [a figure of]  
 the god-of-the-lifted-hand which shall have plumes upon its

head; the legs thereof shall be wide apart, and the middle portion of it shall be in the form of (12) a beetle, and it shall be painted blue with lapis-lazuli mixed with *qamâi* water. And [it shall be recited over] a figure with a head like unto that of a man, and the hands and arms thereof shall be stretched (13) away [from its body]; above its right shoulder shall there be the head of a ram, and above its left shoulder shall there be the head of a ram. And thou shalt paint upon a piece of linen a figure of the god-of-the-lifted-hand (14) immediately over his heart, and thou shalt paint the [other] figure over the breasts. Let not the god Sukati (15) who is in the underworld know it. Then shall the deceased drink water from the source of the stream, and he shall shine like the stars in the heavens above.

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## CHAPTER CLXVI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 21).]



Vignette : A head-rest.

**Text :** (1) THE CHAPTER OF THE PILLOW.

“Thou art lifted up, O sick one that liest prostrate,  
 “(2) O scribe Nebseni. (3) They lift up thy head to

“the horizon, thou art raised up, and dost triumph by  
“reason of what hath been done for thee. Ptaḥ hath  
“overthrown (4) thine enemies [according to what] was  
“ordered to be done for thee. Thou art Horus, the  
“son of Hathor, Nesert, Nesertet, who giveth [back]  
“the head (5) after the slaughter. Thy head shall not  
“be carried away from thee after [the slaughter], thy  
“head shall never, never be carried away from thee.”

## CHAPTER CLXVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 22).]



**Vignette :** An *Utchat* resting upon the emblem of gold (?).

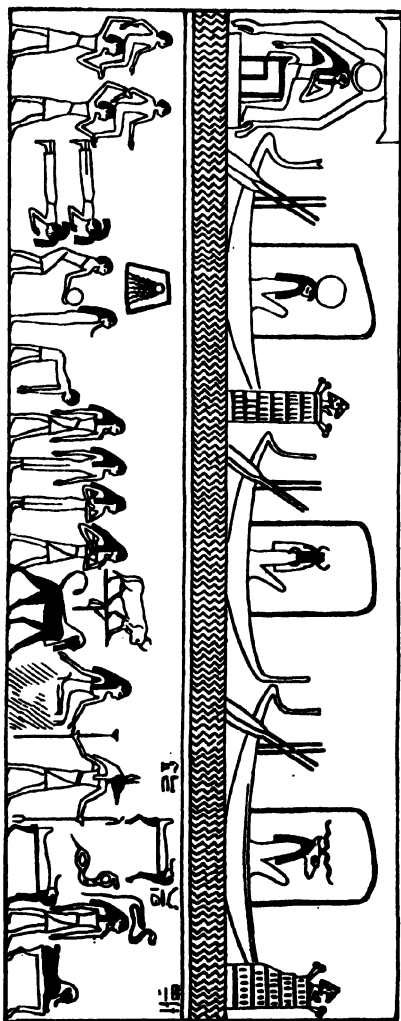
**Text :** (1) THE CHAPTER OF BRINGING THE UTCHAT.  
(2) Nebseni, the scribe, saith :—(3)

“The god Thoth hath brought the Utchat, (4) and  
“he hath made it to rest (*or* to be at peace) after it  
“departed, [O] (5) Rā. It was grievously afflicted by  
“storm, but Thoth (6) made it to be at rest after it  
“had departed from the storm. I am sound, (7) and it  
“is sound; I am sound, and it is sound; and Nebseni,  
“the lord of piety, is sound.”

## CHAPTER CLXVIII.

[From the Papyrus of Mut-hetop (Brit. Mus. No. 10,010, sheet 2).]

**Vignette :** (a) A stream upon which sail three boats. The first contains Khnemu, the second Kheperā, and the third Rā; each god is seated in a shrine. Harpocrates occupies the place of look-out in the boats of Khnemu and Rā. Behind the boats Rā is seated on a throne which rests on the water; two hands and arms stretch down from heaven and enshrine him. (b) A man-headed sphinx on a bier. A god with a serpent on his head. Two gods lying on biers with a serpent between. Anubis. A goddess



seated. A bull on a pedestal. A man-headed lion. Two gods and two goddesses. A bowed human figure and a mummy. A man holding a disk. A disk shedding light. Two women lying face downwards. Two male figures, each carrying a human being on his head.

**Text :** The twenty-seven short lines of text which accompany this Vignette consist of extracts from a version of the Chapter which is given in full immediately following, and to this the reader is referred.

## CHAPTER CLXVIII.

[From the Papyrus, Brit. Mus. No. 10,478, sheets 2—7.]

### Section I.

1. **Text :** (1) "May they who carry the burden above  
 "them to heaven in front of the boat of  
 "Rā grant that Osiris . . .<sup>1</sup> may see Rā  
 "when he shineth."



**Vignette :** A god carrying a child upon his shoulders, and the number four, IIII.

**Text :** (2) "And there shall be made  
 "unto them an offering of a libation of  
 "one vase upon earth by Osiris . . . the lord of offer-  
 "ings in Amentet, in the Bight of Sekhet-ḥetep."

<sup>1</sup> Spaces intended for the name of the deceased are painted in yellow but left blank throughout the papyrus; from the fact that the name 'Mut' frequently occurs immediately following a space, it would seem that the deceased was an official of this goddess.

2. **Text**: (1) "May they who carry the burden  
 "above them to heaven in front of the  
 "boat of Rā grant that Osiris . . . .  
 "may see Rā when he shineth."

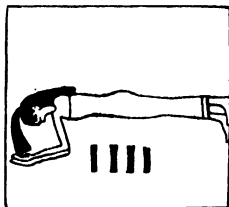
**Vignette**: A god carrying a child upon his shoulders, and IIII.



**Text**: (2) "And there shall be made  
 "unto them an offering of a libation of  
 "one vase upon earth by Osiris . . . the follower of  
 "the great god, the lord of the beautiful Amentet."

3. **Text**: (1) "May they who smite Rā grant that  
 "cakes shall come unto Osiris  
 ". . . . as to the followers of Rā  
 "[when] he setteth."

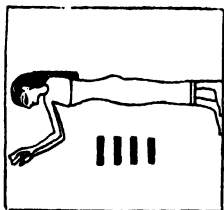
**Vignette**: A woman lying face downwards, and IIII.



**Text**: (2) "And there shall  
 "be made unto them an offering  
 "of a libation of one vase upon earth by Osiris . . .  
 "when Horus, the lord of Tehent, cometh."

4. **Text**: (1) "May they who possess offerings grant  
 "that Osiris . . . . shall exist,  
 "even as do those who are in  
 "the underworld."

**Vignette**: A woman lying face downwards, and IIII.



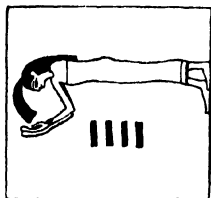
**Text**: (2) "And there shall be  
 "made unto them an offering of a



“libation of one vase upon earth by Osiris . . . . who  
“shall come forth and go in along with Rā for ever.”

---

5. **Text:** (1) “May those who build up grant that



“Osiris . . . . shall arrive hap-  
“pily in the Hall of Double  
“Truth.”

**Vignette:** A woman lying face  
downwards, and IIII.

**Text:** (2) “And there shall  
“be made unto them an offering  
“of a libation of one vase upon earth by Osiris . . . as  
“lord of offerings in the beautiful Amentet.”

---

6. **Text:** (1) “May those who make adorations grant  
“that Osiris . . . . shall follow after  
“Rā in his boat.”



**Vignette:** A god bowing to the  
ground, and IIII.

**Text:** (2) “And there shall be  
“made unto them an offering of a  
“libation of one vase upon earth by  
“Osiris . . . . who shall walk with long strides with  
“the gods of the underworld.”

---

7. **Text:** (1) “May those who have offerings, and

“who make sacrificial meals for the gods, grant obla-  
 “tions of *tcchefau* food to Osiris . . . .  
 “in the underworld.

**Vignette :** A god holding upright a conical object ∇.

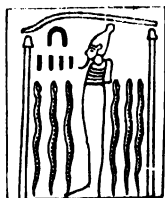


**Text :** (2) “And there shall be made  
 “unto them an offering of a libation of  
 “one vase upon earth by Osiris . . . .  
 “along with them, whose souls shall stand up at the  
 “pylon.”

Section II. THE GODS OF THE EIGHTH QERERT  
 IN THE UNDERWORLD, WHOSE ATTRIBUTES ARE HIDDEN,  
 AND WHO . . . . WINDS.

1. **Text :** (1) “May the gods who dwell in their  
 “shrines, the princes of Nu, grant that  
 “Osiris . . . . shall drink water.”

**Vignette :** A god in a shrine, with three serpents in front of him and three behind him; at the entrance to the shrine is the number fourteen ∩ IIII.



**Text :** (2) “And there shall be  
 “made unto them an offering of a  
 “libation of one vase upon earth by Osiris . . . . ; may  
 “his soul live and his body be preserved in the under-  
 “world.”

2. **Text:** (1) "May the gods who are in the following of Osiris grant that the body of Osiris . . . shall rest along with his *sāh*."



**Vignette:** A woman, and a god, and the number fourteen 𓏏𓏏𓏏𓏏.

**Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . by the side of the great god within his boat."

3. **Text:** (1) "May *Āhā* (*i.e.*, He who standeth) make Osiris . . . to praise *Rā* when he riseth."



**Vignette:** A god, standing, holding a sceptre.

**Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , triumphant, who shall be with those who are over [their] altars."

4. **Text:** (1) "May *Āmen* (*i.e.*, the Hidden one) give power unto Osiris . . . in the Hall of Seb."



**Vignette:** A cow on a standard.

**Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by

“Osiris . . . . triumphant, who knoweth all the mysteries  
“of the Tuat.”

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5. **Text:** (1) “May Sheta (*i.e.*, the Secret one),  
“make the body of Osiris . . . . to grow  
“and to be sound upon earth and in the  
“underworld.”

**Vignette:** A god standing upright.

**Text:** (2) “And there shall be made unto  
“them an offering of a libation of one vase  
“by Osiris . . . . as the lord of strides in  
“the underworld and in Re-stau.”



6. **Text:** (1) “May Setekh give cakes and ale to  
“Osiris . . . . along with you in the  
“House of Osiris.”

**Vignette:** A star and a god, standing,  
with a platform upon his head, whereon are  
a cow and an uraeus.

**Text:** (2) “And there shall be  
“made unto them an offering of a  
“libation of one vase upon earth by Osiris . . . . who  
“hath entered into all the secret places of the Tuat.”



7. **Text:** (1) “May Sesheta Ausar (*i.e.*, he who  
“maketh Osiris to be secret) grant that Osiris . . . .

"may be a lord of stride[s] in the habitation of  
"Tchesert."



**Vignette:** A cow standing on a platform, and uraeus.

**Text:** (2) "And there shall be made  
"unto them an offering of a libation  
"of one vase upon earth when he  
"becometh the lord of an abode in  
"the underworld."

8. **Text:** (1) "May Sherem not allow any evil  
"thing to come to Osiris . . . . in the  
"underworld."



**Vignette:** A god standing upright.

**Text:** (2) "And there shall be made  
"unto them an offering of a libation of one  
"vase upon earth by Osiris . . . . the soul  
"that hearkeneth unto the words of the gods."

9. **Text:** (1) "May Sta (*i.e.*, the leader) grant that  
"Osiris . . . . may see Rā when he  
"riseth and when he setteth."



**Vignette:** A cow and uraeus upon a standard.

**Text:** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . . . ;  
"may his limbs live and may his limbs be sound for  
"ever."

10. **Text:** (1) "May Senk (*i.e.*, splendour), give "glory to Osiris . . . upon earth, and "make him strong in Amentet."

**Vignette:** A god standing upright.

**Text:** (2) "And there shall be made "unto them an offering of a libation of one "vase upon earth by Osiris . . . ; may "his legs have power as the lord of an "abode in Amentet."



11. **Text:** (1) "May He-who-liveth-in-darkness "*(i.e.*, Horus) grant that Osiris . . . . "shall be among those who are over "their altars."

**Vignette:** A crocodile-headed god standing upright.

**Text:** (2) "And there shall be made "unto them an offering of a libation of "one vase upon earth by Osiris . . . . who is in the "everlasting Tuat."



12. **Text:** (1) "May the . . . . of Osiris . . . . "grant that he shall be near the great "god, the lord of Amentet."

**Vignette:** A god standing upright, and the number four, IIII.

**Text:** (2) "And there shall be made "unto them an offering of a libation of "one vase upon earth by Osiris . . . . ;



“may he become the lord of [his] hands and have power  
“over [his] heart in the underworld.”

13. **Text :** (1) “May those whose hands hide grant  
“that Osiris . . . . shall be along with  
“them in the underworld.”



**Vignette :** A goddess standing upright, and  
hiding something with her hands.

**Text :** (2) “And there shall be made  
“unto them an offering of a libation of  
“one vase upon earth by Osiris . . . . ;  
“may they bring me to the throne of Osiris.”

14. **Text :** (1) “May those whose hands hide grant  
“that Osiris . . . shall be sound, and that  
“offerings shall be before him continually.”



**Vignette :** [As in No. 13, but with III.]

**Text :** (2) “And there shall be made  
“unto them an offering of a libation of  
“one vase upon earth by Osiris . . . who  
“shall be [a lord of] horns and shall listen  
“unto the words of the gods.”

15. **Text :** (1) “May He whose limbs are hidden  
“give right and truth to Osiris before  
“Rä, and in the company of his gods.”



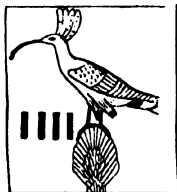
**Vignette :** A god standing upright.

**Text :** (2) “And there shall be made  
“unto them an offering of a libation of  
“one vase upon earth by Osiris . . . .

“as lord of the phallus and ravisher of women for  
“ever.”

16. **Text:** (1) “May the souls who come forth open  
“the mouth of Osiris . . . . among  
“the gods who are along with them.”

**Vignette:** A bird on a tree, and the  
number four, IIII.



**Text:** (2) “And there shall be  
“made unto them an offering of a  
“libation of one vase upon earth by  
“Osiris . . . . among the living ones, the lords of  
“eternity.”

17. **Text:** (1) “May those who belong to their  
“. . . . grant that Osiris . . . . may  
“have power over his offerings upon  
“earth, even as have the gods, the lords  
“of [offerings].”

**Vignette:** A god standing upright, and  
the number four, IIII.



**Text:** (2) “And there shall be made  
“unto them an offering of a libation of one vase upon  
“earth by Osiris . . . . who shall be endowed abun-  
“dantly with *tch<sup>h</sup>fau* food in the underworld.”

18. **Text:** (1) “May those who receive grant that



"Osiris . . . . shall enter in over all the secret  
"places of the Tuat."



**Vignette :** A god bowing to the ground,  
and a star.

**Text :** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . .  
"who shall have power over offerings  
"upon earth, and be the lord of altars."

19. **Text :** (1) "May the Anenit (*i.e.*, Widows(?))  
"grant that Osiris . . . shall be with  
"the great god as possessor of a  
"phallus before . . ."



**Vignette :** A woman kneeling on a  
couch.

**Text :** (2) "And there shall be  
"made unto them an offering of a  
"libation of one vase upon earth by Osiris . . . who  
"shall be ordered to dwell in the secret place in the  
"darkness."

20. **Text :** (1) "May Osiris-Anubis grant that  
"Osiris . . . may be a possessor of a  
"seat in Ta-tchesertet."



**Vignette :** Anubis holding a hawk-  
headed sceptre in each hand.


**Text :** (2) "And there shall be made  
"unto them an offering of a libation  
"of one vase upon earth by Osiris

“ . . . who shall go in and pass through the pylon of Osiris.”

### Section III.

THE GODS OF THE [TENTH] QERERT IN THE TUAT WHO ARE TO BE PRAISED AND WHOSE MYSTERIES ARE HOLY.


1. **Text :** (1) “ May those who are denizens of light  
“ grant that Osiris . . . shall shine in  
“ the darkness.”

**Vignette :** A god standing upright, and  
the number eight, .



**Text :** (2) “ And there shall be made  
“ unto them an offering of a libation of  
“ one vase upon earth by Osiris . . . who  
“ praiseth the great god in his abode day by day.”

2. **Text :** (1) “ May the Smiters grant that Osiris  
“ . . . may be among those who sing  
“ praises.”

**Vignette :** A goddess standing upright  
holding in her upraised hand a hatchet  
dripping with blood, and the number eight,  
.



**Text :** (2) “ And there shall be  
“ made unto them an offering of a libation of one vase  
“ upon earth by Osiris . . . on the day when he

“repulseth the serpent fiend Bi, the mighty one of  
“iniquity.”

3. **Text:** (1) “May the company of the gods who  
“guard those who are in [the  
“Tuat], . . . . give the breaths  
“of life to Osiris upon earth and  
“in the underworld.”



**Vignette:** A god lying on a bier,  
and the number nine,  $\begin{smallmatrix} \text{III} & \text{III} \\ \text{III} & \end{smallmatrix}$ .

**Text:** (2) “And there shall  
“be made unto them an offering of a libation of one  
“vase upon earth by Osiris . . . ., who shooteth forth  
“[his] hand, and repulseth him that cometh.”

4. **Text:** (1) “May the company of the gods of the  
“hidden hand give glory unto Osiris  
“ . . . . as unto the perfect *Khus*.”



**Vignette:** A god standing upright, and  
the number nine,  $\begin{smallmatrix} \text{III} & \text{III} \\ \text{III} & \end{smallmatrix}$ .

**Text:** (2) “And there shall be made  
“unto them an offering of a libation  
“of one vase upon earth by Osisis . . . .,  
“who shall be sound upon earth and in the under-  
“world.”

5. **Text:** (1) “May the Hidden goddess grant that

“the soul of Osiris . . . may grow, and that his  
“body may be preserved even as are  
“those of the gods who dwell in the  
“*Tuat*.”

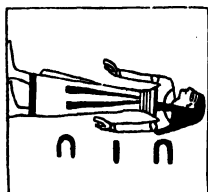
**Vignette :** A woman standing before  
an *Utchat*.



**Text :** (2) “And there shall be  
“made unto them an offering of a  
“libation of one vase upon earth by Osiris . . . , whose  
“soul shall rest upon whatever seat he pleaseth.

**6. Text :** (1) “May the souls of the gods who have  
“come into being in the members  
“of Osiris . . . grant that he  
“shall have peace.”

**Vignette :** A woman lying upon  
her back, and the number twenty-one,  
𓂏𓂏.



**Text :** (2) “And there shall be  
“made unto them an offering of a libation of one vase  
“upon earth by Osiris . . . , who shall receive his place  
“in the land of the underworld.”

**7. Text :** (1) “May those who praise Rā not turn  
“Osiris . . . back at the pylons of the  
“*Tuat*.”

**Vignette :** A god standing upright, and the  
number four, 𓂏𓂏𓂏𓂏.

**Text :** (2) “And there shall be made unto  
“them an offering of a libation of one vase  
“upon earth by Osiris . . . , who shall come



"forth by day and shall refresh himself in the place of  
"coolness."

8. **Text:** (1) "May the beings of warlike face grant  
"coolness unto Osiris . . . in the place of  
"flame."



**Vignette:** A woman standing upright, and  
the number four, IIII.

**Text:** (2) "And there shall be made  
"unto them an offering of a libation of one  
"vase upon earth by Osiris . . ., who shall  
"sit in the shrine with the great god."

#### Section IV.

THE GODS OF THE ELEVENTH QERERET [OF THE  
TUAT] . . . . .

1. **Text:** (1) "May the goddess Amemet grant that  
"Osiris . . . shall be strong before  
"the great god in the Tuat."



**Vignette:** A woman in a shrine.

**Text:** (2) "And there shall be  
"made unto them an offering of a  
"libation of one vase upon earth by  
"Osiris . . ., who shall become like  
"the god Kheperà in Amentet."

2. **Text:** (1) "May the Soul of Ament grant sepul-

"chral meals unto Osiris . . . upon earth and in the  
"underworld.

**Vignette :** A god standing upright.

**Text :** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . . , the  
"lord of the abode of peace in the moun-  
"tain of the underworld."



3. **Text :** (1) "May the Soul of the Earth make  
"Osiris . . . . to triumph over his ene-  
"mies in heaven and upon earth."

**Vignette :** A god standing upright, with  
drooping hands, and the number four, IIII.

**Text :** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . . . ,  
"whose body shall be concealed from any that would  
"look upon him."



4. **Text :** (1) "May those who sing praises grant that  
"Osiris . . . shall be like the divine  
"mariners who are in heaven."

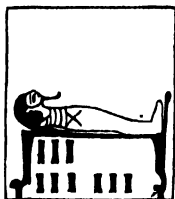
**Vignette :** A god standing upright with  
his hands raised, and the number IIII.

**Text :** (2) "And there shall be  
"made unto them an offering of a  
"libation of one vase upon earth by



"Osiris . . . when he entereth through the hidden  
"pylons."

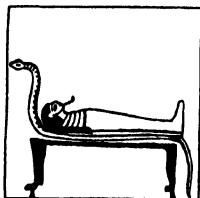
5. **Text:** (1) "May the company of the gods who  
"rule over Ament grant that Osiris  
". . . . shall go in through the  
"secret door of the House of  
"Osiris."



**Vignette:** A god lying upon a bier,  
and the number nine,  $\text{III III}$ .

**Text:** (2) "And there shall be  
"made unto them an offering of a libation of one vase  
"upon earth by Osiris . . ., who shall walk with long  
"strides among the lords of the Tuat."

6. **Text:** (1) "May the company of the gods who  
"are in the following of Osiris  
"grant that Osiris . . . shall  
"have power over his enemies."



**Vignette:** A god lying upon, or  
by the side of, a serpent on a bier.

**Text:** (2) "And there shall be  
"made unto them an offering of  
"a libation of one vase upon earth by Osiris . . . when  
"he becometh a perfect soul day by day (?)."

7. **Text:** (1) "May Aqeh grant that Osiris shall be

"with Rā, and that he shall walk over heaven for ever."

**Vignette:** A god standing upright and holding a sceptre.



**Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . when he is in the following of him that dwelleth in the city of embalmment (*i.e.*, Anubis), the lord of 'Ia-tchesert."

8. **Text:** (1) "May those who . . . Osiris grant that the soul of Osiris . . . may live, and that it may never die a second time."

**Vignette:** A god standing upright, and the number four, IIII.



**Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . ., for whom lamentation shall be decreed as for his god."

9. **Text:** (1) "May the Nine Watchers grant that Osiris . . . may wake up and that he may never be destroyed."

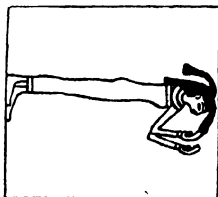
**Vignette:** Anubis on a standard, and the number nine, III III.



**Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . ., triumphant before Osiris, the lord of the land of the Lake."



10. **Text:** (1) "May the Nine Mourners cause  
"mourning to be made for Osiris  
"... as was made for Osiris."



**Vignette:** A woman lying on the ground face downwards.

**Text:** (2) "And there shall be  
"made unto them an offering of a  
"libation of one vase upon earth  
"by Osiris . . . when his soul cometh forth with the  
"*Khu*."

11. **Text:** (1) "May he that invoketh Rā invoke  
"Osiris . . . before Rā and before the  
"company of his gods."



**Vignette:** A god crying out to some one.

**Text:** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . .  
"when his soul goeth into the hidden  
"place and cometh forth from earth."

12. **Text:** (1) "May Aqen drive away every evil  
"thing from Osiris . . . for ever."



**Vignette:** A god standing upright with hands hanging down.

**Text:** (2) "And there shall be made  
"unto them an offering of a libation of one  
"vase upon earth by Osiris . . . when he  
"cometh in peace and hath triumphed."

13. **Text**: (1) "May those who dwell with Ṭesert  
"grant that Osiris . . . . may go in  
"and come out with long strides like  
"the lords of the Ṭuat."

**Vignette**: A woman-headed serpent on a pylon.



**Text**: (2) "And there shall be  
"made unto them an offering of a  
"libation of one vase upon earth by Osiris . . . , who  
"shall go in and come forth through the door of the  
"Ṭuat."

14. **Text**: (1) "May the goddess Ṭesert grant that  
"Osiris . . . may have power over the  
"water."

**Vignette**: A god standing upright, and the number four, IIII.

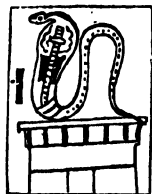


**Text**: (2) "And there shall be made  
"unto them an offering of a libation of one  
"vase upon earth by Osiris . . . . when he  
"shall walk up the Great Staircase."

15. **Text**: (1) "May Mehenit grant that Osiris . . .  
"may be a distinguished being in the  
"Ṭuat for ever."

**Vignette**: A serpent on a pylon.

**Text**: (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . .  
"as a perfect soul in his shrine."



16. **Text:** (1) "May those who dwell with Mehenit  
"grant that Osiris . . . may walk with  
"long strides in the holy place."



**Vignette:** A woman standing upright, and the number four, IIII.

**Text:** (2) "And there shall be made unto  
"them an offering of a libation of one vase  
"upon earth by Osiris . . . . when he is  
"with the followers of Horus."

17. **Text:** (1) "May the company of the gods who  
"hide Osiris grant that Osiris . . .  
"shall sit upon the throne which he  
"loveth."



**Vignette:** A seated god, and the number nine, III IIII.

**Text:** (2) "And there shall be made  
"unto them an offering of a libation  
"of one vase upon earth by Osiris . . . , who shall be  
"among the lords of Maät."

18. **Text:** (1) "May he that destroyeth the face  
"open the face of Osiris . . . and let him see  
"the *Khu*."



**Vignette:** A god standing upright.

**Text:** (2) "And there shall be made unto  
"them an offering of a libation of one vase  
"upon earth by Osiris . . . , who shall be in  
"the following of the goddess Mehi of  
"Amentet."

## Section V.

THE GODS OF THE TWELFTH QERERET IN THE  
T̄UAT . . . .

1. **Text:** (1) "May Maāt grant that Osiris . . .  
"be a lord of the Lake of Maāti."

**Vignette:** A god standing upright and holding a sceptre.



**Text:** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . . as a  
"lord of offerings in Sekhet-Āaru."

2. **Text:** (1) "May the gods who dwell in the land  
"of the T̄uat grant justice unto Osiris . . .  
"in the Hall of Double Truth."

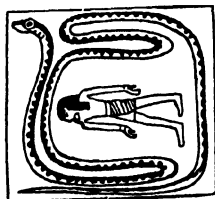
**Vignette:** A god standing upright and holding a sceptre.



**Text:** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . . ,  
"who shall plough in Sekhet-Hetep."

3. **Text:** (1) "May the gods who dwell with Mehen  
"grant that Osiris . . . shall be  
"in whatsoever place his *ka*  
"wisheth to be."

**Vignette:** A god within the folds of a serpent.



**Text:** (2) "And there shall  
"be made unto them an offering

“of a libation of one vase upon earth by Osiris . . . ,  
 “who shall come into being at the words of the  
 “lord of Amentet.”

4. **Text** : (1) “May the gods who possess land grant  
 “a lake unto Osiris . . . in Sekhet-  
 “Aanru.”



**Vignette** : A god standing upright, and the  
 number four, IIII'.

**Text** : (2) “And there shall be made  
 “unto them an offering of a libation of  
 “one vase upon earth by Osiris . . . , who  
 “shall sit upon whatsoever place he would there.”

5. **Text** : (1) “May Her-ta (?) grant an estate unto  
 “Osiris . . . in Sekhet-Hetep.”



**Vignette** : A snake-headed god.

**Text** : (2) “And there shall be made  
 “unto them an offering of a libation of  
 “one vase upon earth by Osiris . . . ,  
 “who shall be protected by amulets (?)  
 “like the lords of the Tuat.”

6. **Text** : (1) “May the gods who dwell in the land

"grant offerings, and *tchefau* food, and joints of meat .  
"to Osiris . . . in the underworld."

**Vignette :** A god standing upright with arms hanging down, and the number four, IIII.

**Text :** (2) "And there shall be made  
"unto them an offering of a libation of  
"one vase upon earth by Osiris . . . when  
"Rä sitteth in Manu."



7. **Text :** (1) "May the Chiefs of the secret things  
"who dwell in the land place their wall  
"behind Osiris . . . even as they do for  
"the Still-Heart."

**Vignette :** A ram-headed sceptre.

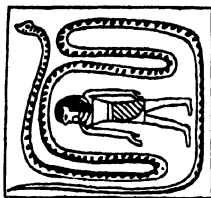
**Text :** (2) "And there shall be made unto  
"them an offering of a libation of one vase  
"upon earth by Osiris . . . when he cometh  
"forth and goeth into the underworld."



8. **Text :** (1) "May the gods who dwell in the folds  
"of the serpent goddess Mehen  
"grant a sight of the Disk to  
"Osiris . . ."

**Vignette :** A god within the folds of a serpent.

**Text :** (2) "And there shall be  
"made unto them an offering of  
"a libation of one vase upon earth by Osiris . . ."



“as a *khu* who hath gained power over fresh  
“water.”

9. Text: (1) “May *Äuu-ba* (?) grant peace unto  
“*Osiris* . . . in *Ämentet*.”



Vignette: A god bowing.

Text: (2) “And there shall be made  
“unto them an offering of a libation of one  
“vase upon earth by *Osiris* . . . in coming  
“out and going into *Äment*, along with  
“other folk [therein].”

## CHAPTER CLXIX.

[From the Papyrus of *Nefer-uben-f* (see Naville, *op. cit.*, Bd. I.  
Bl. 190).]

Vignette: This Chapter is without vignette.

Text: THE CHAPTER OF MAKING TO STAND UP THE  
HENKIT.<sup>1</sup> (1) The *Äm-khent*, *Osiris Nefer-uben-f*,  
triumphant, saith:—

“Thou art the Lion god. Thou art the double Lion-  
“god. Thou art *Horus*, the avenger of his father  
“[*Osiris*]. Thou art *Four*, the four glorious gods.

<sup>1</sup> *I.e.*, the funeral bed.

“Acclamation is made [unto thee], along with cries  
“of delight (2) and sounds of joy, and the water from  
“their haunches and from their thighs I bring [unto  
“thee]. Thou art lifted up on thy right side, and thou  
“art lifted up on thy left side. The god Seb hath  
“opened for thee (3) thy two eyes which were blind, and  
“he hath given [thee] the power to stretch out thy legs  
“[in walking]. Hath been bound unto thee thy heart  
“(āb), [thy] mother, and thy heart (hāt) is in thy body.  
“Thy soul is in heaven, and thy body is under the  
“ground. There are cakes for thy body, and water for  
“thy throat, and sweet (4) breezes for thy nostrils,  
“and thou art satisfied with offerings. Those who  
“dwell in their shrines open their abodes (?) unto  
“thee, thou hast thy provisions (?), and thou journeyest  
“along. Thou art stablished upon that which ema-  
“nateth from thy existence, and thou comest forth  
“from heaven. The cord hath been coiled up for thee  
“(5) by the side of Rā, and thou snares fish with the  
“net in the stream from which thou drinkest vessels of  
“water. Thou performest a journey on thy legs, and  
“in going forward thou dost not stumble (?); thou  
“comest forth (6) from over the earth, thou dost not  
“make thy appearance from below the walls [thereof].  
“Thy walls are not thrown down, and what there is of  
“thine within hath been made for thee by the god of  
“thy city. Thou art pure, thou art pure. Thy fore  
“parts are washed by libations, and thy hinder parts  
“are cleansed (7) with resin and natron, and made cool



“with incense. Thou art made clean with the milk of  
“the Hāp cow, and with the ale of the goddess Tenemit,  
“and with natron. All the evil which clung to thee  
“(8) hath been done away with, and Tefnet, the  
“daughter of Rā, hath made offerings on thy behalf  
“even as she did for her father Rā; and the funeral  
“valley which was the burial-place of her father Osiris  
“hath been set in order for thee. I make to eat of the  
“sweet things (9) which he giveth there the Osiris  
“Nefer-uben-f, triumphant, that is to say, the celestial  
“cakes which are before Rā, and the grain (?), and  
“drink, and the four terrestrial cakes which are before  
“the god Seb, and the grain [brought by] the citizens.  
“(10) I have brought unto thee Sekhet-hetep and the  
“gifts thereof are before thee. Thou comest forth as  
“Rā, thou hast gotten power as Rā, and thou hast  
“gotten power over thy legs; and thou, O Osiris  
“Nefer-uben-f, hast gotten power over thy legs at  
“every (11) season and at every hour. Thou hast  
“not been condemned in the judgment, thou hast not  
“been put under restraint, a guard hath not been set  
“over thee, thou hast not been imprisoned, and thou  
“hast not been given over to the chamber of the Fiends  
“(12) therein. The sand is gathered together before  
“thy face and guarded are the offerings which are for  
“thee; thy face is not suffered to be turned back, and  
“thou art guarded and dost not come forth. Thou  
“hast received thy tunic, and thy sandals, and thy  
“stick, (13) and thy garment, and thy weapons for

“fighting of all kinds wherewith thou shalt cut off  
“heads; thou shalt turn back the necks of thy foes  
“whom thou shalt take captive, and thou shalt keep  
“away from thee death so that it shall not come nigh  
“unto thee. And the (14) Great God hath said concerning thee: ‘Bring him [hither] on the day when  
“events take place.’ The Hawk rejoiceth in thee, and  
“the *Smen* goose cackleth at thee. Rā openeth for  
“thee the doors of heaven, and Seb unbolteth for thee  
“the earth. (15) Thy *khu* is mighty, and it is perfect  
“knowing thy name; thy soul maketh a way through  
“Āment, and thy perfect soul, O Nefer-uben-f, triumphant, hath the power of speech. Thy form is within  
“Rā, (16) and it resteth within the divine sovereign  
“chiefs of him who uniteth the two paths; mankind  
“keepeth guard over it, and the double Lion-god guideth  
“it, to the place where thou, O Osiris Nefer-uben-f,  
“triumphant, makest thy *ka* to rest. And behold, the  
“two lands and mankind work (17) the snare for thee.  
“Thou livest, thy soul is strong, thy body is enduring  
“and great, thou hast sight of the fire, thou dost snuff  
“the breeze, thy face doth penetrate into the house of  
“darkness, (18) thou abidest at the Gap, thou dost not  
“see the whirlwind and the storm, thou followest in  
“the train of the prince of the two lands, and thou  
“refresheth thyself on the branch of *merit* tree on both  
“sides of the god Ur-ḥekau. The goddess Seshetet  
“sitteth (19) before thee, the god Sa protecteth thy  
“members, the steer and his cow give thee milk from

"the breast [in] the following of Sekhat-Heru. Thou  
 "washest thyself at the mouth of the stream of Kher-  
 "āḥa, (20) thou art in favour with the princes of the  
 "cities of Pe and Ṭep, the god Thoth and thyself see  
 "each other, and Rā in heaven holdeth converse with  
 "thee, thou comest forth from and thou enterest into  
 "the *ānit* chamber, and thou holdest converse with the  
 "two divine combatants (*i.e.*, Horus and Set). (21)  
 "Thy *ka* is with thee to make thee to rejoice, thy heart  
 "is with thee to [give thee] thy transformations, happy  
 ". . . keep watch over thee, the company of the gods  
 "make thy heart glad, thou comest forth to four cakes  
 "in the city of Sekhem, and four in (22) the city of  
 "Āqennu, thou comest forth to four in the city of  
 "Ānnu, upon the altar of the lady of the two lands.  
 "The stars keep watch over thee by night, the lords  
 "of Ānnu have a favour unto thee, the god Iḥu is in  
 "thy mouth, thy feet are not (23) turned back, and thy  
 "members have life. Thou graspest the *smi* in Ābṭu,  
 "the sacrificial cakes of the divine chiefs and the liba-  
 "tions of the celestial beings are brought forward to  
 "thee, with the offerings in the festival (24) which are  
 "due to Osiris on the morning of the Uaḳ festival for  
 "hidden things (?). Thou art ornamented with objects  
 "of gold, and thine apparel is interwoven (?) with  
 "byssus. Hāpi (*i.e.*, the Nile) thrusteth himself upon  
 "thy body (25), thou hast power over the tablet (?)  
 "which is inscribed with [lists of] offerings, and thou  
 "drinkest water on both sides of the Lake of Ṭeṣtes (?).

“The gods who are there have a favour unto thee,  
 “and thou comest forth from heaven along with the  
 “gods (26) who make to advance the *maāt* of Rā, and  
 “thou art led into the presence of the company of the  
 “gods; and there is done for thee even as it is done  
 “for one of them. Thou art the *Khart* bird of the  
 • “geese, and Ptaḥ of the Southern (27) Wall maketh  
 “an offering unto Nefer-uben-f, triumphant.”

## CHAPTER CLXX.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bd. I. Bl. 191).]

**Vignette :** This Chapter is without vignette.

**Text :** THE CHAPTER OF ARRANGING THE HENKIT.<sup>1</sup>

(1) The Osiris Nefer-uben-f saith :—

“Thy flesh have I given unto thee. Thy bones have  
 “I fastened together for thee. Thy members have I  
 “collected for thee. The earth submitteth itself unto  
 “thee. Thy limbs are guarded. Thou art the (2)  
 “mighty one within the egg. Thou art set in order.  
 “Thou seest the gods (?). Thou settest out on thy  
 “way, and thy hand [reacheth] unto the horizon,

<sup>1</sup> *I.e.*, the funeral bed.

“and unto the holy place where thou wouldst be.  
“There is acclamation made unto thee, and there are  
“(3) shouts of joy raised to thee at thine appearances  
“at the altar. Horus maketh thee to stand up at his  
“risings, even as he did him who is in the chamber of  
“holiness. Hail, Osiris Nefer-uben-f, triumphant, the  
“goddess Ua (?) hath given thee birth, (4) and Anpu-  
“(Anubis), who dwelleth upon his hill, hath set thee  
“in order, and he hath fastened for thee thy swathings.  
“Hail, Nefer-uben-f, the god Ptaḥ-Sekri hath given  
“unto thee of the ornaments of the divine house which  
“he hath. (5) Hail, Nefer-uben-f, the god Thoth him-  
“self cometh unto thee with the books of holy words,  
“and he maketh thy hand [to reach] unto the horizon,  
“even unto the place [wherein] thy *ka* loveth to be;  
“and Osiris worketh [for thee on] the night of journey-  
“ing unto life. Thy white crown (6) is stablished on  
“thy brow. The god Nemu is with thee, and he giveth  
“unto thee fine feathered fowl. Hail, Osiris Nefer-  
“uben-f, triumphant, thou hast been set in order upon  
“thy funeral couch; thou comest forth, and Rā (7)  
“who is in the hidden horizon within his boat hath  
“set thee in order. Hail, Osiris Nefer-uben-f, trium-  
“phant, the god Tem, the father of the gods, hath  
“made for thee the things which are to endure for  
“ever. Hail, Osiris Nefer-uben-f, triumphant, (8) the  
“god Amsu of Qebti hath set thee in order, and the  
“gods of the shrine praise thee. Hail, Osiris Nefer-  
“uben-f, with two-fold happiness thou settest out in

"peace to thine everlasting habitation and to thine  
 "abode of eternity. Homage is paid unto thee (9) in  
 "the cities of Pe and Tepu in the shrine which thy *ka*  
 "loveth and before thine abode, and thou art the  
 "mighty one of souls, . . . . . and hath  
 "set thee in order, and the gods embrace thee. (10)  
 "Thou art like a god, and thou hast been begotten for  
 "transformations which are more numerous and with  
 "a created form more perfect than those of the gods.  
 "Thou hast more light (?) than the *Khus* and thou  
 "art more mighty of souls than are those who are in  
 "[them]. Hail, (11) Osiris Nefer-uben-f, Ptaḥ on his  
 "Southern Wall hath set thee in order, and he hath  
 "made to advance thine abode more than [that of] the  
 "gods. Hail, Osiris, the *im-khent*, Nefer-uben-f, thou  
 "art Horus, the son of Isis, begotten of (12) Ptaḥ;  
 "and Nut hath created [thee] a being of light like unto  
 "Rā in the horizon when he illumineth the two lands  
 "with his beauteous light. And the gods say unto  
 "thee:—'Come forward, advance now and look thou  
 "upon the things which are thine in thine (13) abode  
 "of everlastingness.' The goddess Rennutet, the heir  
 "and first-born of Tem, hath set thee in order in the  
 "presence of the company of the gods (14) of Nut. I,  
 "even I, am the heir of heaven, and the fellow of the  
 "God who maketh his light. I have come forth from  
 "the womb, and I shall grow young again even as doth  
 "(15) my father, and I shall not be prevented from  
 "making [my] answer in my season."

## CHAPTER CLXXI.

[From the Papyrus of Āmen-ḥetep (see Mariette, *Papyrus de Boulaq*, Tom. III. Pl. 7).]

**Vignette :** This Chapter has no vignette.

**Text :** (1) THE CHAPTER OF TYING ON THE GARMENT OF PURITY (*āb*).

“O Tem, O Shu, O Tefnut, O Seb, O Nut, O Osiris,  
 “O Isis, O Set, O Nephthys, (2) O Ḥeru-khuti (Harmachis), O Hathor in the Great House, O Kheperā,  
 “O Menthu, the lord of Thebes, O Āmen, the lord of  
 “the thrones of the two lands, O Great Company of  
 “the gods, O Little Company of the gods, O gods and  
 “goddesses who dwell in (3) Nu, O Sebek of the two  
 “*Mehṭ*, O Sebek in all thy manifold names in thine  
 “every place wherein thy *Ka* hath delight, O gods (4)  
 “of the south, O gods of the north, O ye who are in  
 “heaven, O ye who are upon earth, grant ye (5) this  
 “garment of purity to the perfect *Khu* of Āmen-ḥetep.  
 “Grant ye your strength [unto him], (6) and destroy  
 “ye [all] the evil which belongeth unto Āmen-ḥetep by  
 “means of this garment of purity. Hold [ye] him  
 “guiltless, then, for ever and ever, and destroy ye [all]  
 “the evil which belongeth unto him.”

## CHAPTER CLXXII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheets 32, 33).]

**Vignette :** This Chapter has no vignette.

**.Text :** (1) "THE FIRST OF THE CHAPTERS OF THE ARRANGEMENTS (OR PRAISINGS) WHICH ARE TO BE PERFORMED IN THE UNDERWORLD.

"[I snuff] the *bet* incense, I inhale the scent of "*hesmen* (natron) and (2) incense . . . . , I am pure "with the purity of . . . . , [pure are] the praises "which come forth from my mouth, more pure than "*maāt* (?) itself (3) . . . . . of the fish that are in "the river; to the statue of the Temple of *Hesmen* "(natron). Pure are the praises (4) of the scribe "Nebseni, the designer of the house of gold, begotten "of the scribe and designer Thena, triumphant, born "of the lady of the house Mut-resthâ, triumphant. And "as for the scribe Nebseni, the lord of piety, who is "happy with a two-fold happiness, (5) Ptaḥ hath a "favour unto him, and He of the Southern Wall hath "a favour unto him, and every god hath a favour unto "him, and every goddess hath a favour unto him. "Thy beauties are a stream (6) [bearing] things which "cause rest and are like unto water which floweth



“nearer (?); thy beauties are like a hall of festival  
“wherein each man may exalt his [own] god; thy  
“beauties are like unto the pillar of the god Ptaḥ  
“(7) and like the courtyard of incense (?) of Rā. Neb-  
“seni, the scribe and designer of the Temple of Ptaḥ,  
“hath been made a pillar of Ptaḥ, and the libation  
“vase of the god of the Southern Wall.”

I. (8) “Hail, verily thou art invoked; hail, verily,  
“thou art invoked. Hail, verily thou art lamented.  
“Verily, thou art praised; verily, thou art exalted;  
“verily, thou art glorious; verily, thou art strong.  
“Hail, thou scribe Nebseni, thou who hast been raised  
“up, (9) thou art raised up by means of the ceremonies  
“which have been performed for thee. Thine enemies  
“have fallen and the god Ptaḥ hath thrown down head-  
“long (10) thy foes; thou hast triumphed over them  
“and thou hast gained power over them. They obey  
“thy words and they perform that which thou orderest  
“them [to do]; thou art raised up, and thy word is a  
“law unto the divine sovereign chiefs of every god, and  
“of every goddess.” (11)

II. “Hail, verily thou art invoked; hail, verily thou  
“art invoked. Thy head, O my lord, is a standard  
“with locks of rippling hair like unto the hair of a  
“woman of Asia; thy face shineth more brightly than  
“the House (12) of the Moon-god; the upper part of  
“thy head is azure in colour; thy locks are blacker  
“than the doors of the underworld; thy hair is dark  
“as night; thy visage is decorated with an azure blue;

“(13) the rays of Rā are upon thy face; thy garments  
 “are of gold which Horus hath deftly ornamented with  
 “azure blue; thine eye-brows are the two sister god-  
 “desses who are at peace with each other whom Horus  
 “(14) hath deftly ornamented with azure blue; thy  
 “nose snuffeth in and thy nostrils exhale as it were  
 “the winds from heaven. Thine eyes look towards  
 “(15) Mount Bakhau of the rising sun; thine eye-  
 “lashes are fixed each day, and the upper eyelids to  
 “which they belong are of veritable lapis-lazuli; the  
 “apples of thine eyes are [as] offerings of peace (?);  
 “and the lower eyelids are filled with (16) eye-paint of  
 “*mestchem*. Thy two lips give unto thee law, they  
 “repeat unto [thee] the law of Rā, and they make to  
 “be at peace the hearts of the gods. Thy teeth are the  
 “two heads (17) of the serpent goddess Mehen which  
 “sport (?) with the Horus gods; thy tongue is made  
 “skilful; thy speech is more shrill than that of the  
 “*tcheru* bird of the field; thy jawbones are starry  
 “lamps; (18) thy breasts (?) are stablished upon their  
 “seats; and they journey unto the funeral mountain  
 “of Amentet.”

III. “[Hail, verily thou art invoked; hail, verily  
 “thou art invoked.] Thy neck is decorated with gold,  
 “and (19) it is girt about (?) with refined copper. Thy  
 “gullet and throat are those of Anpu; thy bones are  
 “the bones of the two Uatch goddesses; thy backbone  
 “is (20) studded with gold, and is girt about (?) with  
 “refined copper; thy loins (?) are those of Nephthys;

“thy . . . is a Nile which is without water; thy  
“buttocks (21) are two crystal eggs; thy thighs are  
“strong for walking; thou sittest upon thy seat; and  
“the gods [give] (22) unto thee thine eyes, O scribe  
“Nebseni, thou lord of piety.”

IV. “[Hail, verily thou art invoked; hail, verily  
“thou art invoked.] Thy throat is the throat of Anpu;  
“thy members (23) are plated with gold; thy breasts  
“are two crystal eggs which Horus hath deftly orna-  
“mented with azure blue; thy shoulders are made like  
“unto crystal; thine arms (24) are stablished through  
“the strength which protecteth them; thy heart is  
“glad each day; thy breast is of the work of the two  
“divine Forms; thy person adareth the starry deities  
“who dwell in the heights and depths of heaven; (25)  
“thy belly is, as it were, the heavens; thy navel is the  
“Tuat (*i.e.*, underworld) which is open, and which  
“ordereth the light in the darkness, and the offerings  
“of which are (26) *ānkhām* flowers. And Nebseni  
“praiseth the majesty of Thoth, the beloved one,  
“[saying]:—‘May his beauties be in my tomb, and  
“may all the purity which he loveth (27) be there  
“even as my God hath commanded for me.’”

V. “Hail, verily thou art invoked; hail, verily thou  
“art invoked. Thy two hands are a pool of water in  
“the season of an abundant inundation, a pool of water  
“fringed about with the divine offering of the water-  
“god. Thy (28) thighs are encircled with gold; thy  
“knees are the plants of the waters which are the nests

“of the birds; thy feet are stablished each day; thy  
“legs lead thee into a (29) path of happiness, O scribe  
“Nebseni, thou favoured one. Thy hands and arms  
“are pillars (?) [set] upon their pedestals; thy fingers  
“are strips (?) of gold, the nails of which are like sharp  
“flakes (30) of flint by reason of the works which they  
“perform for thee.”

VI. “Hail, verily thou art invoked; hail, verily  
“thou art invoked. Thou clothest thyself with the  
“garment of purity (*ābu*), and behold, thou drawest off  
“from thyself the *umet* garment when (31) thou goest  
“up to stretch thyself upon the couch (?). Haunches  
“of meat are cut for thy *ka*, O scribe Nebseni, and a  
“breast (*or* heart) of the animal is offered unto thy  
“*sāhu*. Thou receivest a garment of the finest linen  
“(32) from the hands of the ministrant (?) of Rā; thou  
“eatest the cakes upon the cloth which the goddess  
“Tait herself hath prepared; thou eatest the haunch  
“of the animal (33); thou takest boldly the joint which  
“Rā hath endowed with power in his holy place; thou  
“washedst thy feet in the silver basins which the god  
“Seker, the artificer, hath wrought; and behold, (34)  
“thou eatest of the cake which appeareth on the altar  
“and which the two divine fathers have sanctified.  
“Thou eatest of the baked bread and of the hot meats  
“of the storehouse; thou (35) smellst the flowers;  
“thy heart feareth not [to advance] to the altar of the  
“offerings made to thee; and those who feed thee with  
“food make for thee the loaves and bread-cakes of the

“Souls of Ānnu (Heliopolis), (36) and they themselves  
“bear them unto thee. Thine offerings (?) are ordered  
“for thee, and thy ordinances are in the gates of the  
“Great House. Thou risest up like Saḥ (Orion); thou  
“arrivest like the star Bau; (37) and the goddess Nut  
“[stretcheth out] her hands unto thee. Saḥ (Orion),  
“the son of Rā, and Nut, who gave birth to the gods—  
“the two mighty gods in heaven—speak each to the  
“other, saying, (38) ‘Take the scribe and draughtsman  
“Nebseni into thine arms, and I will take him into  
“mine on this day, and let us make happiness for him  
“when praises are sung to him and when mention is  
“made of him, and when [his name] is in the mouth  
“of all young men and maidens.’ (39) Thou art raised  
“up, [O Nebseni,] and thou hearest the songs of com-  
“memoration through the door of thy house.”

VII. “Hail, verily thou art invoked; hail, verily  
“thou art invoked. Anubis hath bestowed upon thee  
“thy winding-sheet, he hath (40) wrought [for thee]  
“according to his will, he hath provided thee with the  
“ornaments of his bandages, for he is the overseer of  
“the great god. Thou settest out on thy way and thou  
“hast been washed in the Lake of Perfection; thou  
“makest offerings in the celestial mansions, and thou  
“propitiatest (41) the lords of Ānnu (Heliopolis). The  
“water of Rā is presented unto thee in vessels, and  
“milk in large vases. Thou art raised up and thou  
“makest offerings upon the altar, thou wastest thy  
“feet upon the stone of . . . . . (42) on the banks

“of the Lake of God. Thou comest forth and thou  
“seest Rā upon the pillars which are the arms of  
“heaven, upon the head of Ān-mut-f and upon the  
“arms of Āp-uat; he openeth out for thee a way  
“(43) and thou seest the horizon wherein is the  
“place of purity which thou lovest.”

VIII. “Hail, verily thou art invoked; hail, verily  
“thou art invoked. Offerings are allotted unto thee  
“in the presence of Rā, and according to that which  
“Horus and Thoth ordered for thee thou hast had a  
“beginning and an end. (44) They invoke thee, O  
“scribe Nebseni, and see thy splendour there, causing  
“thee to come forth [as] a god (45) and to advance to  
“the Souls of Ānnu. Thou goest forth upon the great  
“roads in thy *Sāḥ*, who hast received the offerings of  
“thy father upon thy two hands; thou art furnished  
“with linen garments each day, at the beginning of  
“the journey of the god through the gates of the (46)  
“Great House.”

IX. “Hail, verily thou art invoked; hail, verily  
“thou art invoked. The scribe Nebseni hath air for  
“his nose and breath for his nostrils, and one thousand  
“geese, and fifty baskets of pure and fair offerings.  
“Hail, Nebseni, thine enemies have fallen down head-  
“long and they shall nevermore exist.”

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## CHAPTER CLXXIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheets 9 and 10).]



**Vignette:** "Osiris, the great god, the lord of Àbtu, the lord of transformations, the prince of eternity," seated in a shrine; to the left of the text the deceased stands, with hands raised in adoration, before the god, and the ground between them is covered with the bodies of birds and beasts which have been prepared for sacrifice (see pp. 390, 391).

**Text :** THE SPEECHES OF HORUS TO HIS DIVINE FATHER OSIRIS WHEN HE ENTERETH IN TO SEE HIM, AND WHEN HE COMETH FORTH FROM NEAR THE GREAT *ABT* CHAMBER TO LOOK UPON RĀ AS UN-NEFER, THE LORD OF TA-TCHESERT; THEN DOTH EACH EMBRACE THE OTHER AT THE PLEASURE OF HIS *KHU*, THERE IN THE UNDERWORLD. (1) A Hymn of Praise to Osiris, governor of those in the underworld, the great god, the lord of Abydos, the king of eternity, the prince of everlastingness, the holy god in Re-stau, (2) by the scribe Nebseni, who saith :— (3)

“I ascribe praise unto thee, O lord of the gods, thou “God One, who livest (4) upon right and truth, behold, “I thy son Horus come unto thee; (5) I have avenged “thee, and I have brought to thee *maāt*—even to the “place where is the company of thy gods. (6) Grant “thou that I may have my being among those who are “in thy following, for I have overthrown all thy (7) “foes, and I have stablished all those who are of thy “substance upon the earth for ever and ever.”

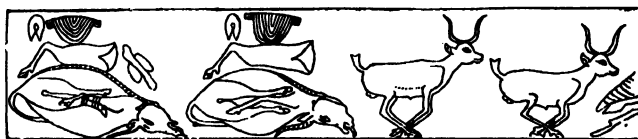
[Here follow forty declarations, each of which is preceded by the words “Hail, Osiris, I am thy “son.”]

(8) “I have come, and I have avenged [thee, O my “father Osiris].

(9) “I have come, and I have overthrown for thee “thine enemies.

(10) “I have come, and I have done away with every “evil thing which belongeth unto thee.





(11) "I have come, and I have slain for thee him that  
"attacked thee.

(12) "I have come, and I have sent forth mine arm  
"against those who were hostile towards thee.

(13) "I have come, and I have brought unto thee  
"the fiends of Set with their fetters upon them.

(14) "I have come, and I have brought unto thee  
"the land of the South, and I have united unto thee  
"the land of the North.

(15) "I have come, and I have stablished for thee  
"divine offerings from the South and from the North.

(16) "I have come, and I have ploughed<sup>1</sup> for thee  
"the fields..

(17) "I have come, and I have filled for thee the  
"canals with water.

(18) "I have come, and I have hoed up for thee the  
"ground.

(19) "I have come, and I have built cisterns for thee.

(20) "I have come, and I have gone round about the  
"soil for thee.

(21) "I have come, and I have made sacrificial  
"victims of those who were hostile to thee.

<sup>1</sup> The text actually has, "I have overthrown."



(22) "I have come, and I have made sacrifices unto thee of thine animals and victims for slaughter.

(23) "I have come, and I have supplied [thee] with food in abundance [of the creatures which are upon earth].

(24) "I have come, and I have brought unto thee

(25) "I have come, and I have slain for thee

(26) "I have come, and I have smitten for thee emasculated beasts.

(27) "I have come, and I have netted for thee birds and feathered fowl.

(28) "I have come, and I have taken captive for thee thine enemies in their chains.

(29) "I have come, and I have fettered for thee thine enemies with fetters.

(30) "I have come, and I have brought for thee cool water from Ābu (Elephantine), wherewith thou mayest refresh thine heart.

(31) "I have come, and I have brought unto thee herbs of every kind.

(32) "I have come, and I have stablished for thee those who are of thy substance daily.

(33) "I have come, and I have made thy cakes in  
"the city of Pe of the red barley.

(34) "I have come, and I have made thy ale in the  
"city of Tepu of the white grain.

(35) "I have come, and I have ploughed for thee  
"wheat and barley in Sekhet-Åaru.

(36) "I have come, and I have reaped it for thee  
"therein.

(37) "I have come, and I have glorified thee.

(38) "I have come, and I have given [to thee] thy  
"souls.

(39) "I have come, and I have given [to thee] thy  
"power.

(40) "I have come, and I have given [to thee thy]  
" . . . . .

(41) "I have come, and I have given [to thee thy]  
" . . . . .

(42) "I have come, and I have given [to thee] thy  
"terror.

(43) "I have come, and I have given [to thee] thy  
"victory.

(44) "I have come, and I have given to thee thine  
"eyes, [which are] the plumes on thy head.

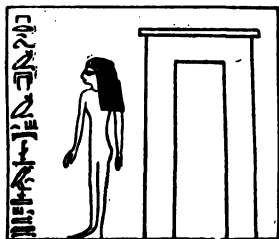
(45) "I have come, and I have given [to thee] Isis  
"and Nephthys that they may stablish thee.

(46) "I have come, and I have filled for thee the  
"Eye of Horus [with] oil (*or* unguent).

(47) "I have come, and I have brought unto thee the  
"Eye of Horus, whereby thy face shall be destroyed."

## CHAPTER CLXXIV.

[From the Papyrus of Mut-hotep (Brit. Mus. No. 10,010, sheet 3).]



**Vignette :** The deceased standing with her back towards a door from which she has just come forth.

**Text :** (1) THE CHAPTER OF CAUSING THE *KHU* TO COME FORTH FROM THE GREAT DOOR.<sup>1</sup> Mut-hotepeth, triumphant, saith :—

“Thy son hath offered up for thee [a sacrifice], and  
 “the divine mighty ones tremble (2) when they look  
 “upon the slaughtering knife which is in thy hand  
 “[when] thou comest forth from the *Tuat*. Homage  
 “to thee, O god Saa, the god Seb hath created thee,  
 “and the company of the gods have given birth unto  
 “thee. (3) Horus resteth upon his Eye, and the god  
 “Tem resteth upon his years, and the gods of the east

<sup>1</sup> For the original form of this Chapter as found in the Pyramid of Unâs, see Maspero, *Recueil de Travaux*, tom. IV. p. 43, ll. 379—399.

“and of the west rest upon the mighty one who hath  
 “come into existence within [thy] hand. (4) A god  
 “hath been born [now that] I have been born; I see  
 “and I have sight; I have my existence; I am lifted  
 “up upon my place; [I have] done what hath been  
 “decreed; (5) [I] hate slumber; I have endowed with  
 “might the feeble one. He that dwelleth in the city  
 “of Netet hath made cakes for me in the city of Pe,  
 “and I have received [my form] in Annu, for it is  
 “Horus who hath commanded (6) what shall be done  
 “for his father the lord of winds (?), and the god Set  
 “quaketh; he hath raised me up, and Tem hath raised  
 “me up. O, I am the mighty one, (7) and I have come  
 “forth from between the thighs of the company of the  
 “gods. I have been conceived by Sekhet (8) and by  
 “[Shes-]Khentet, and I have been brought forth at  
 “the door of the star Sept (Sothis), the foremost (?) one  
 “who with long strides (9) bringeth along the celestial  
 “path of Rā day by day. I have come to my habita-  
 “tion (10) as prince of the North and South, and I rise  
 “(or I am crowned) in the gate. Hail, thou of the (11)  
 “double plumes who art called by the name of Mi-  
 “shepes, I am the lotus (12) which shineth in the  
 “Land of Purity and which hath received me and  
 “which maketh my abode at the nostrils of the Great  
 “Form, (13) I have come into the Lake of Flame, and  
 “I have placed right and truth in the Place of Sin.  
 “(14) I am the watcher of the *sesheru* garments, and  
 “the watcher of the Uraeus on the night of the flood

“of the Great one. (15) I rise like Nefer-Tem, who is  
 “the lotus at the nostrils of Rā, when he cometh forth  
 “from the horizon each day; and the gods are purified  
 “at the (16) sight of the lady of the house Mut-  
 “hetepeth, who is triumphant before the *Kas* and  
 “who gathereth together hearts for Saau-ur, whom  
 “(17) the god, Sāa-Āmenti-Rā, holdeth (?). I have  
 “come upon my seat before the *Kas*, and I have  
 “gathered together hearts for Saa-urt, and I have  
 “my being (18) as Sāa whom Rā the god of Āmenti  
 “holdeth (?); and the *tchetch* implement is with me.  
 “I recite the mighty [words] which are in the heart  
 “on the festival of the *Ānsi* garment, and I am Sa-  
 “Āmenti(19)-Rā, the strong (?) of heart within the  
 “hidden chamber of Nu.”

## CHAPTER CLXXV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 29).]



**Vignette :** The deceased and his wife standing, with hands raised in adoration, before the god Thoth, who is seated upon a pylon-shaped throne, and has the emblem of “life” upon his knees.

**Text :** (1) THE CHAPTER OF NOT DYING A SECOND TIME. Osiris, the scribe Ani, triumphant, saith :— (2)

“Hail, Thoth ! What is it that hath happened unto “the divine children of Nut? (3) They have done “battle, they have upheld strife, they have done evil, “(4) they have created the fiends, they have made “slaughter, they have caused (5) trouble ; in truth, in “all their doings the mighty have worked against the “weak. (6) Grant, O might of Thoth, that that which “the god Tem hath decreed [may be done] ! And thou

"regardest not evil, nor art thou (7) provoked to anger  
 "when they bring their years to confusion and throng  
 "in and push to disturb their months; for in all that  
 "they have done (8) unto thee they have worked  
 "iniquity in secret. I am thy writing palette, O  
 "Thoth, and I have brought unto thee thine ink-jar.  
 "I am not (9) of those who work iniquity in their  
 "secret places; let not evil happen unto me."

Saith Osiris, the scribe Ani:—(10) "Hail, Tmu!  
 "What manner [of land] is this into which I have  
 "come? It hath not water, it hath not air; it is depth  
 "unfathomable, (11) it is black as the blackest night,  
 "and men wander helplessly therein. In it a man may  
 "not live in quietness of heart; nor may the longings  
 "of love be satisfied (12) therein. But let the state of  
 "the shining ones be given unto me instead of water  
 "and air and the satisfying of the longings of love, and  
 "let quietness of heart be given unto me instead of  
 "cakes (13) and ale. The god Tem hath decreed that  
 "I shall see thy face, and that I shall not suffer from  
 "the things which pain thee. May every god transmit  
 "unto thee (14) his throne for millions of years. Thy  
 "throne hath descended unto thy son Horus, and the  
 "god Tem hath decreed that his course shall be among  
 "the holy princes. (15) In truth, he shall rule over  
 "thy throne, and he shall be heir of the throne of the  
 "Dweller in the Lake of Double Fire. In truth, it  
 "hath been decreed that in me he shall see his like-  
 "ness, and that my face (16) shall look upon the face



“of the lord Tem. How long then have I to live? It  
 “is decreed that thou shalt live for millions of millions  
 “of years, a life of millions of years. (17) May it be  
 “granted unto me that I pass on unto the holy princes,  
 “for indeed, I am doing away with all the wrong which  
 “I did, from the time when this earth came into being  
 “from Nu (18), when it sprang from the watery abyss  
 “even as it was in the days of old. I am Fate (*or*  
 “Time) and Osiris, and I have made my transforma-  
 “tions into the likeness of divers (19) serpents. Man  
 “knoweth not, and the gods cannot behold, the two-fold  
 “beauty which I have made for Osiris, who is greater  
 “than all the gods. I have given unto him (20) the  
 “region of the dead. And verily, his son Horus is  
 “seated upon the throne of the Dweller in the Lake of  
 “Double Fire, as his heir. I have made him to have  
 “his throne (21) in the boat of millions of years.  
 “Horus is stablished upon his throne, [among his]  
 “friends and all that belonged unto him. Verily, the  
 “soul of Set, which (22) is greater than all the gods,  
 “hath departed. May it be granted that I bind his  
 “soul in the divine boat (23) at my (?) will, and that  
 “[he] may have fear of the divine body. O my father  
 “Osiris, thou hast done for me that which thy father  
 “Rā did for thee. May I abide upon the earth last-  
 “ingly; (24) may I keep possession of my throne; may  
 “my heir be strong; may my tomb and my friends who  
 “are upon earth flourish; (25) may my enemies be  
 “given over to destruction and to the shackles of the

“goddess Šerq. I am thy son, and Rā is my father.  
 “(26) For me likewise thou hast made life, strength,  
 “and health. Horus is established upon his throne.  
 “Grant thou that the days of my life may come unto  
 “worship and honour.”

The remains of a much longer version of this Chapter have been found in the papyrus of “a scribe of the offerings of the King of the North and South,” called Rā (see Lepsius, *op. cit.*, Bd. I. Bll. 198, 199), and from these we may see that the happiness of the deceased in the underworld was more fully described therein. No connected sense can, however, be given to this version, for the beginnings and ends of the lines of the text of the Chapter are wanting almost throughout. From the Rubric we learn that the Chapter was “to be recited over a figure of Horus made of lapis-lazuli which was to be laid upon the neck of the deceased,” and that the performance of this ceremony was believed to be most efficacious in securing important benefits for the dead.

## CHAPTER CLXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 22).]

**Vignette :** This Chapter is without vignette.

**Text :** (1) THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith :—

“That which I abominate is the land of the East.  
 “Let me not enter into the torture chamber. Let  
 “there not be done unto me any of those (2) things  
 “which the gods hold in abomination, for behold [1]  
 “have passed as a pure being through the *Merqet*  
 “chamber. And let the god Neb-er-tcher grant unto  
 “me his glorious power on the day of burial (3) in the  
 “presence of the Lord of Things.”

**RUBRIC :** If [the deceased] know this chapter he shall become like a perfect *khu* in the underworld.

## CHAPTER CLXXVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 18).]

**Vignette:** The deceased standing upright; pure water is being poured out before him, and offerings of linen garments are being made unto him.

**Text:** (1) THE CHAPTER OF RAISING UP THE *KHU* AND OF MAKING THE SOUL TO LIVE IN THE UNDER-WORLD. The scribe Nebseni, the draughtsman of the Temple of Ptah, the lord of piety who is in the favour of his god, saith:— (2)

“[Hail,] Nut,<sup>1</sup> Nut who castest thy father to earth  
 “and settest (?) Horus behind him, his wings grow like  
 “[those of] a hawk, and his plumes like (3) [those of]  
 “him who seeth (?). His soul hath been brought unto  
 “him, he is filled with words [of magical power],  
 “and his place is decreed for him opposite to (4) the  
 “stars of the heaven, for behold thou art a star of Nut  
 “by thyself . . . Thou seest the scribe Nebseni, the  
 “lord of piety, [in] happiness, (5) and giving his com-  
 “mands unto the *Khus*; and behold, the divine Power  
 “(or Prince) is not [among them], and thy . . . is not  
 “among them, unless thou art among them. Thou  
 “seest the chief Nebseni, the scribe (6) and draughts-

<sup>1</sup> For an original form of this text as found in the Pyramid of Unas, see Maspero, *Recueil de Travaux*, tom. IV. l. 361 ff.

“man of the Temple of Ptaḥ, in the form of a soul who  
“hath the horns of the cows Smamet and An-unser the  
“Black. [Hail,] children of Serāt-Beqet, who have  
“sucked milk from (7) the four *Uaipu* cows (?), Horus  
“of the blue eyes cometh unto you; protect ye Horus  
“of the red eyes who is sick. Let not his soul be  
“turned back, (8) let his offerings be brought [unto  
“him], let the things which are for his benefit (?) be  
“carried to him; and let them come upon the shoulder  
“over the West. This only one advanceth to thee.  
“The God speaketh thy words . . . . (9); the gods  
“make thy name to be triumphant before the gods, and  
“the company of the gods distinguish thee with their  
“hands. The God of the Field of the gods speaketh,  
“and thou gainest the power over the door of *Kas* in  
“their horizon; they unbolt (10) for thee their doors,  
“for they have a favour unto thee, and thou gainest  
“power over their shrines. The god [Seb and his  
“company of gods enter in], and they come forth  
“lifting on high (11) their faces, and they look  
“upon thee in the presence of the great god *Āmsu*  
“ . . . . thy head . . . . thy head. I [make to]  
“stand up thy head [for thee], and thou hast power  
“thereover. His head diminisheth behind thee, but  
“thy head shall not diminish, and thou shalt not be  
“destroyed, and thou shalt do what thou hast to do  
“before men and before the gods.”

## CHAPTER CLXXVIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 19).]

**Vignette :** This Chapter has no vignette.

**Text :** (1) THE CHAPTER OF RAISING UP THE DEAD BODY, [OF GIVING SIGHT TO] THE EYES, OF GAINING POWER OVER THE EARS, OF STABLISHING (2) THE HEAD, AND OF PROVIDING THE FACE WITH THE POWER OF PROTECTION. The Osiris, the scribe Nebseni, the draughtsman of the Temple of Ptah, the lord of piety, saith :—

“The Eye of Horus is presented unto thee, and it  
“feedeth thee with the food of offerings. Hail,<sup>1</sup> ye  
“who make the (3) labourers to rejoice and who raise  
“up the heart and purify the body, who have eaten the  
“Eye of Horus, thou Olive tree in Annu, (4) destroy ye  
“[what evil there is] in the body of [Osiris] Nebseni,  
“the scribe and draughtsman in the Temple of Ptah.  
“O Osiris, let him not suffer thirst before his god, let  
“him suffer neither hunger nor thirst, and let the god  
“(5) Khas (?) carry them away, and let him do away  
“with his hunger, O thou that fillest, O thou that fillest  
“hearts. O chiefs who dispense cakes [and ale], O ye

<sup>1</sup> For a very ancient form of the text of this Chapter as found in the Pyramid of Unás, see Maspero, *Recueil de Travaux*, tome III. Unás, l. 166 ff.

“who have charge of (6) the water flood, command ye  
“that cakes and ale be given unto the Osiris Nebseni  
“even as Rā himself commanded this thing. And  
“moreover, Rā hath commanded those who are over  
“the abundance of the (7) year to take handfuls of  
“wheat and barley and to give them to him for his  
“cakes, for behold, he is a great bull; [these] shall ye  
“give to the Osiris Nebseni. O guardian of the five  
“cakes in (8) the divine house, three cakes are in  
“heaven before Rā, and two are upon earth before  
“the company of the gods; may he burst through  
“Nu, may he see, may he see! O Rā, be gracious  
“unto the scribe (9) Nebseni this day, be gracious.  
“The scribe Nebseni is as a lord of piety according  
“to the command of Shu and Isis, and he hath been  
“united (10) unto the piety of happiness before his  
“god. May [the gods] give cakes and ale unto the  
“scribe Nebseni, and may they prepare for him all  
“good and pure things (11) this happy day, things for  
“journeying and travelling, things of the Eye of Horus,  
“things of the boat (?), and all things which should  
“enter into the sight of the god. Thou shalt have  
“power over the water, and thou shalt advance to (12)  
“the table of offerings having cakes (?) and four  
“measures (?) of water. The Eye of Horus hath  
“ordered these things for the scribe Nebseni, and the  
“god Shu hath ordered the [means of] subsistence for  
“him, (13) [both] cakes and ale. Watch, O judges  
“of the form (?) of Thoth, watch him that lieth in

“death. Wake up, O thou that dwellest in [Kenset]!  
“Grant thou offerings (14) in the presence of Thoth,  
“the mighty god, who cometh forth from Hāpi (*i.e.*,  
“the Nile), and of Āp-uat who cometh forth from  
“Āsert, for the mouth of Nebseni, the scribe and de-  
“signer of the (15) Temple of Ptaḥ, is pure. The  
“company of the gods offer incense to the scribe  
“Nebseni, and his mouth is pure, and his tongue  
“which is therein is right and true. That which  
“(16) the scribe Nebseni abominateth is filth, and he  
“hath freed himself therefrom even as Set freed him-  
“self [from it] in the city of Reḥiu, and he hath set  
“out [with] Thoth for heaven (17). O ye who have  
“delivered the scribe Nebseni along with yourselves,  
“let him eat of that whereof ye eat, let him drink of  
“that whereof ye drink, let him sit down upon that  
“whereon (18) ye sit, let him be strong in the strength  
“wherein ye are strong, let him sail about where ye  
“sail about; the scribe Nebseni hath drawn the net  
“together in the (19) region of Āaru, and he hath run-  
“ning water in Sekhet-ḥetep, and his offerings are  
“among [those of] the gods. The water of the scribe  
“Nebseni (20) is the wine of Rā, and Nebseni goeth  
“round about heaven and travelleth [therein] like unto  
“Thoth. It is an abomination unto the scribe Nebseni  
“to suffer hunger and not to eat, and it is an abomina-  
“tion unto him (21) to be thirsty [and not to drink];  
“but sepulchral meals have been given unto him by  
“the lord of eternity, who hath ordered [these things]



“for him. The scribe Nebseni was conceived in (22)  
“the night, and was brought forth in the daylight, and  
“those who are in the following of Rā, the divine an-  
“cestors, adore [him]. [The scribe Nebseni] was con-  
“ceived in Nu, and was brought forth in Nu, and he  
“hath come<sup>1</sup> and hath brought to you what he hath  
“(23) found of that which the Eye of Horus hath shed  
“upon the branches of the *Then* tree. The governor  
“of those in Amenti cometh to him and bringeth to  
“him the divine food and offerings of Horus, (24) the  
“governor of Temples, and upon that whereon he doth  
“live the scribe Nebseni liveth also, and of that whereof  
“he drinketh doth the scribe Nebseni, the designer of  
“the (25) Temple of Ptah, drink also, and facing his  
“offerings of cakes and ale is a haunch of meat  
“also. Osiris, the scribe Nebseni, is triumphant, and  
“he is favoured of Anubis (26) who is upon his  
“hill.”

“Hail, scribe Nebseni, thou hast the form wherein  
“thou hadst thine existence upon earth, and thou livest  
“and renewest thy youth each day; thy face is un-  
“covered and thou seest (27) the lord of the horizon,  
“who giveth to thee sepulchral meals in thy hour and  
“in thy season of night. Horus hath avenged thee,  
“and he hath destroyed the jaw-bones (28) of thine  
“enemies; he hath shut in the doer of violence at the  
“mouth of his fortress.”

<sup>1</sup> These words are added from the Pyramid of Unās, ll. 199, 200.

“Hail, scribe Nebseni, thou hast no enemies in Ilet-  
“ur,<sup>1</sup> (29) and the scales balanced when thou wert  
“weighed therein, and the Hall wherein they were  
“belonged to Osiris, the lord of offerings of Amentet.  
“And thou shalt enter in at will, and thou shalt see  
“(30) the Great God in his form, and life shall be given  
“to thy nostrils, and thou shalt triumph over thine  
“enemies.”

“Hail, scribe Nebseni, what thou abominatest is (31)  
“iniquity. The divine lord of creation hath made  
“peace with thee on the night of silencing the weep-  
“ing. And sweet life, whereupon Thoth resteth, hath  
“been given unto thee from the mouth of the company  
“of the gods, (32) and thou dost triumph over thine  
“enemies, O scribe Nebseni. Thy mother Nut spreadeth  
“herself over thee<sup>2</sup> in her name of Shetet-pet, and she  
“maketh thee to be a follower (33) of the great god,  
“and to be without enemies, and she delivereth thee  
“from every evil thing in her name of Khnemet-urt,  
“the divine, mighty form who dwelleth among her (34)  
“children, O scribe Nebseni.”

“Hail,<sup>3</sup> chief of the hours, ancestors of Rā, make ye  
“a way for the scribe Nebseni, the lord of piety, (35)  
“and let him pass within the circle of Osiris, the lord  
“of the life of the two lands, who liveth for ever. And

<sup>1</sup> I.e., the “Great House,” or the Hall of Judgment.

<sup>2</sup> This line is found on the cover of the wooden coffin of Men-kau-Rā (Myserinus), Brit. Mus. No. 6647. See my *Papyrus of Ani*, p. xx.

<sup>3</sup> See the Pyramid of Unās, l. 399 f.

“let the scribe Nebseni, the draughtsman in the Temple  
 “of Ptah, the lord of piety, the happy one, (36) be in  
 “the following of Nefer-Tem, the lotus at the nostrils  
 “of Rā . . . . . in the presence of the gods, and let  
 “him see Rā for ever.”

## CHAPTER CLXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

**Vignette :** This Chapter has no vignette.

**Text :** (1) THE CHAPTER OF ADVANCING FROM  
 YESTERDAY AND OF COMING FORTH BY DAY ; whereby  
 he and his (2) members shall be provided with food.  
 The overseer of the house of the overseer of the seal,  
 Nu, triumphant, the son of the overseer of the house,  
 Amen-hetep, triumphant, saith :—

“ Let my speech of yesterday be given [unto me]. I  
 “ come daily. I have come forth from the god of crea-  
 “ tion, (3) I am Sepes coming forth from his Tree, and  
 “ I am Nun coming forth from his might. I am the  
 “ lord of the *ureret* crown, and . . . . .  
 “ the god Neheb-kau (4). I am Teshher who avengeth  
 “ his Eye. I died yesterday but I come to-day. The  
 “ mighty Lady who is the guardian of the door hath  
 “ made a way for me. I come forth (5) by day against

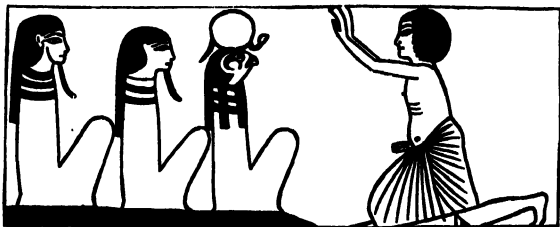
"mine Enemy, and I have gained the mastery over  
 "him ; he hath been given over unto me, and he shall  
 "not be delivered out of my hand. And he shall come  
 "to an end before me in the presence of the [great]  
 "divine sovereign chiefs [<sup>1</sup> who are in the underworld.  
 "The first, great rank hath been given unto me by him,  
 "along with the shade and form of the living gods ;  
 "and I have made [my] path . . . . . Mine Enemy  
 "hath been brought unto me, and he hath been given  
 "unto me, and he shall not be delivered out of my  
 "hand ; the things which concern me have been ended  
 "in the presence of the divine sovereign chiefs of]  
 "Osiris (6) who is [clothed] in his apparel. And  
 "behold, the governor of those in Amenti . . . . . I  
 "am the lord of redness on the day of transformations.  
 "I am (7) the lord of knives, and injury shall not be  
 "done unto me. I have made [my] path. I am the  
 "scribe [who writeth down] the odorous things which  
 "are in the sweet-smelling incense (?), and the things  
 "which belong to the mighty Ruddy one have been  
 "brought [to me], (8) and the mighty Ruddy one hath  
 "been given to me. I have come forth by day against  
 "my Enemy, I have brought him along, I have gained  
 "the power over him ; he hath been given unto me,  
 "and he shall not be delivered (9) out of my hand.  
 "He hath come to an end beneath me in the presence  
 "of the divine sovereign chiefs, and I eat him in the

<sup>1</sup> The words in brackets are added from the Papyrus of Nebseui.

“great field on the altar of Uatchit; I have (10)  
 “gained the mastery over him as Sekhet, the great  
 “lady. I am the lord of transformations, for I have  
 “the transformations of every god, and they go round  
 “about in . . . me.”

## CHAPTER CLXXX.

[From a Papyrus at Paris (see Naville, *op. cit.*, Bd. I. Bl. 204).]



**Vignette:** The deceased kneeling in supplication before three gods.

**Text :** (1) THE CHAPTER OF COMING FORTH BY DAY, OF PRAISING RĀ IN ĀMENTET, OF ASCRIBING PRAISE UNTO THOSE WHO DWELL IN THE TŪAT, OF OPENING UP A PATH FOR THE (2) PERFECT KHU IN THE UNDERWORLD, OF CAUSING HIM TO WALK, OF MAKING LONG HIS FOOTSTEPS, OF GOING IN AND COMING FORTH FROM THE UNDERWORLD, AND OF PERFORMING TRANSFORMA-

TIONS LIKE A LIVING SOUL. (3) The Osiris . . . . .  
triumphant, saith :—

“Rā setteth as Osiris with all the diadems (4) of the  
“divine *Khus*, and of the gods of Amentet. He is the  
“One divine form, the hidden one of the T̄uat, the  
“holy Soul at the head of Amentet, Un-nefer, whose  
“duration of life (5) is for ever and for ever. Words  
“of praise are addressed to thee, [O Osiris,] in the  
“T̄uat, and thy son Horus hath satisfaction in thee,  
“and he hath spoken [unto thee] the decree of words.  
“(6) Thou makest him to rise upon those who dwell in  
“the T̄uat like a mighty divine Star, unto whom the  
“things which are his have been brought in the T̄uat.  
“Thou travellest through it, O son of Rā, and comest  
“forth like Tem. (7) Words of praise are addressed  
“unto thee by those who dwell in the T̄uat [which is]  
“the throne-chamber dear to thy Majesty, the King,  
“the Prince of Aukert, the mighty Ruler, [who is  
“crowned with] the *Ureter* crown, (8) the great God  
“whose seat is hidden, the Lord and Weigher of words,  
“and the Sovereign of his divine chiefs. And words  
“of praise are addressed unto thee by those who dwell  
“in the T̄uat, and they have satisfaction [in] thee.  
“And words of praise are addressed (9) unto thee by  
“those who dwell in the T̄uat, and the divine beings  
“who weep pluck out their hair for thee, and they  
“smite their hands together, and they praise thee, and  
“they cry out (10) before thee, and they weep for thee,  
“and they rejoice that thy soul hath glorified thy dead

“body. The souls of Rā in Amentet are exalted, and  
“in the zone (?) of the T̄uat the souls . . . (11) cry  
“out in their songs of exultation unto the souls of Rā  
“who dwelleth therein; the body and souls of the god  
“Tchentch dwell in the T̄uat, and (12) his divine soul  
“resteth therein.”

“Hail, Osiris, I am a servant of thy temple, and one  
“who dwelleth within thy divine house; and thou  
“utterest with command the words of the decree.  
“Grant thou that I may rise like a luminary among  
“the denizens (13) of the T̄uat, and like a mighty star  
“unto whom in the T̄uat the things which are his have  
“been brought. Let [me] journey through it [like] the  
“son of Rā, and let [me] come forth as Tem. Let me  
“have rest in the T̄uat, (14) let me gain the mastery  
“over the darkness, let me enter therein, let me come  
“forth therefrom, let thy hands receive me, O Ta-tiunen,  
“(15) and let the H̄etepu gods lift me up, O stretch ye  
“out your hands to me, for I, even I, [know your]  
“names. (16) Lead ye me along, praise ye me, O  
“H̄etepu gods with your praises, for Rā rejoiceth over  
“the praises which are offered unto me (17) even as he  
“doth over those which are offered unto Osiris. I have  
“stablished for you your offerings, and ye have obtained  
“the mastery over your oblations, even as Rā hath com-  
“manded me [to do]. (18) I am the god Mehiu and I  
“am his heir upon the earth, and I have made [my]  
“path. O ye H̄etepu gods, grant ye that I may enter  
“into the T̄uat, and let me make a way (19) into the

“beautiful Amentet. I have stablished the sceptre of  
“the god Sah and the *nemmes* crown for the god whose  
“name is hidden. Look ye, then, (20) O Hetepu gods,  
“and ye gods who are the guides of the Tuat, and grant  
“that I may receive my glorious might, and let me rise  
“like a luminary (21) above his hidden place, and  
“deliver ye me from the deadly stakes of those who  
“are chained thereunto. Chain ye me not unto your  
“(22) deadly stakes, and give ye me not over to the  
“habitation of the fiends who slay.”

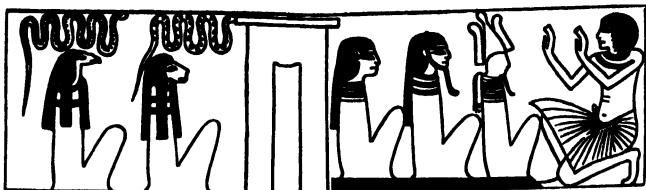
“I am the heir of Osiris, and I have received his  
“*nemmes* crown in the Tuat; (23) look ye upon me, then,  
“and let me rise like a luminary who hath come forth  
“from your members; and let me come into being like  
“my divine father (24) who is worshipped. Look ye  
“upon me, then, and rejoice ye in me, and grant that I  
“may rise up, (25) and that I may come into being like  
“him whose transformations were destroyed. Open ye  
“a way unto my divine soul, O ye who stand upon your  
“places. Grant ye that (26) I may rest in the beauti-  
“ful Amentet, and decree ye for me a seat in front of  
“you. Open ye out to me your paths, and draw back  
“for me the bolts of your doors. (27) Behold, O Rā,  
“as thou art the guide of this earth, so let the divine  
“souls be [my] guides, and let [me] follow after the  
“gods. I am he who guardeth (28) his own pylōn, and  
“[I am] led along by those who lead; I am he who  
“keepeth ward over his doors, and who setteth the gods  
“in their places; (29) I am he who dwelleth upon his



“standard within the *Tuat*. I am the god *Ilenbi*, the  
 “guardian of the lands (?) of the gods; I am the  
 “boundaries of the *Tuat*, (30) I am the god *Iletepi*  
 “in *Äukert*. My offerings have been made in *Ämentet*  
 “by the divine souls who dwell in the gods. (31) I  
 “am the god *Meh-ä-nuti-Rä*. I am the hidden *Bennu*  
 “bird; I enter in [as] he resteth in the *Tuat*, and [I]  
 “come forth [as he] resteth (32) in the *Tuat*. I am  
 “the lord of the celestial abodes and I journey through  
 “the night sky after *Rä*. My offerings are in heaven  
 “in the Field of (33) *Rä*, and my sepulchral meals are  
 “on earth in the Field of *Äaru*. I travel through the  
 “*Tuat* like the beings [who are with] *Rä*, and I weigh  
 “(34) words like the god *Thoth*. I stretch myself at  
 “my desire, I run forward with my strides in my spiri-  
 “tual form of (35) hidden qualities, and my transforma-  
 “tions are those of the double god *Horus-Set*. I am  
 “the president of the food of the gods of the *Tuat*, and  
 “I give the sepulchral offerings (36) of the *Khws*. I  
 “am the god of the Mighty Heart who smiteth his  
 “enemies. Hail, ye gods and *Khws*, the ancestors (?)  
 “of *Rä*, who follow after (37) the divine Soul which he  
 “hath, lead ye me along as ye lead [him] along, and do  
 “ye, who are the guides of *Rä* and who are leaders (38)  
 “dwelling in the upper heaven, [guide me,] for I am  
 “like unto the divine and holy Soul who is in *Ämentet*.”

## CHAPTER CLXXXI.

[From the Papyrus of Qenna (see Leemans, *Papyrus Égyptien*, T. 2, Pl. 16).]



**Vignette :** The deceased kneeling in adoration before three gods who are seated before a door; behind are a lion-headed and a vulture-headed god, each of whom has a serpent above his head.

**Text :** (1) THE CHAPTER OF ENTERING IN TO THE DIVINE SOVEREIGN CHIEFS OF OSIRIS, AND TO THE GODS WHO ARE GUIDES IN THE T<sup>U</sup>AT, (2) AND TO THOSE WHO KEEP WARD OVER THEIR GATES, AND TO THOSE WHO ARE HERALDS OF THEIR HALLS, (3) AND TO THOSE WHO ARE THE PORTERS OF THE DOORS AND PYLONS OF AMENTET; AND OF MAKING THE TRANSFORMATIONS LIKE (4) A LIVING SOUL; AND OF PRAISING OSIRIS AND OF BECOMING THE PRINCE OF THE DIVINE SOVEREIGN CHIEFS. The Osiris Qenna, triumphant, saith :—

“Homage to thee, O governor (5) of Amentet, Un-nefer, lord of Ta-tchesert, (6) O thou who art diademed

“like Rā, verily I come to see thee and to rejoice (7) at  
 “thy beauties. His disk is thy disk; his rays of light  
 “are thy rays (8) of light; his *Ureret* crown is thy  
 “*Ureret* crown; his majesty is thy majesty; his risings  
 “are thy (9) risings; his beauties are thy beauties; the  
 “terror which he inspireth is the terror which thou in-  
 “spirest; his odour (10) is thy odour; his hall is thy  
 “hall, his seat is thy seat; his throne is thy throne;  
 “(11) his heir is thy heir; his ornaments are thy orna-  
 “ments; (12) his decree is thy decree; his hidden  
 “place is thy hidden place; his things are thy things;  
 “(13) his knowledge (*or* powers) is thy knowledge; the  
 “attributes of greatness which are his are thine; the  
 “power (14) which protecteth him protecteth thee;<sup>1</sup> he  
 “dieth not and thou diest not; he is not triumphed  
 “over (15) by his enemies, and thou art not triumphed  
 “over by thine enemies; no evil thing whatsoever hath  
 “happened (16) unto him, and no evil thing whatsoever  
 “shall happen unto thee for ever and for ever.”

(17) “Homage to thee, O Osiris, son of Nut, lord of  
 “the two horns, whose *Atcf* crown is exalted, may the  
 “*Ureret* crown be given unto him, along with sove-  
 “reignty before the company of the gods. (18) May  
 “the god Temu make terror of him to exist in the  
 “hearts of men, and women, (19) and gods, and *Khus*,  
 “and the dead. May dominion be given unto him in  
 “Annu (Heliopolis); (20) may he be mighty of trans-  
 “formations in Tattu (Mendes); may he be the lord

<sup>1</sup> Reading *māket-f māket-k*.

"greatly feared in the Áati; may he be mighty in  
 "(21) victory in Re-stau; may he be the lord who is  
 "remembered with gladness in the Great House; may  
 "he have manifold (22) risings like a luminary in Ábtu  
 "(Abydos); may triumph be given unto him in the  
 "presence of the company of the gods; (23) may he  
 "gain the victory over the mighty Powers; may the  
 "fear of him be made to go [throughout] the earth;  
 "and may (1) the princes stand up<sup>1</sup> upon their sta-  
 "tions before the sovereign of the gods of the 'Tuat,  
 "(2) the mighty Form of heaven, the Prince of the  
 "living ones, the King of those who are therein, and  
 "the Glorifier of thousands in Kher-āḥa. The denizens  
 "of heaven rejoice in him who is the (3) lord of the  
 "chosen offerings in the mansions above; a meat  
 "offering is made unto him in the city Het-ka-Ptah  
 "(Memphis); and the 'things of the night' are pre-  
 "pared for him in Sekhem (Letopolis). Behold, O  
 "mighty god, thou great one of (4) two-fold strength,  
 "thy son Horus avengeth thee. He doeth away with  
 "every evil thing whatsoever that belongeth to thee,  
 "he bindeth up in order for thee thy person, he  
 "gathereth together for thee thy members, he col-  
 "lecteth for thee thy bones, he bringeth to thee thy  
 ". . . . . (5) . . ; thou art raised up, then, O  
 "Osiris, I have given unto thee thy hand, and I make  
 "thee to stand up alive for ever and ever. The god

<sup>1</sup> What follows here is from the text given by Naville (*op. cit.*, Bd. I. Bl. 206).

“Seb directeth (?) thy mouth, the great company of the  
“gods protecteth thee, . . . . (6) . . . ., and they ac-  
“company thee unto the door of the gate of the Tuat.  
“Thy mother Nut placeth her hands behind thee, she  
“giveth thee strength, and she reneweth the power  
“which protecteth thee. (7) . . . . births, thy two  
“sisters Isis and Nephthys come unto thee, and they  
“unite thee unto life, and strength, and health, and  
“thy heart rejoiceth before them; (8) . . . . they  
“ . . . in thee through love of thee, and they load thy  
“hands for thee with things of all kinds. All the gods  
“present unto thee provisions, and behold, (9) they  
“praise thee for ever. Happy art thou, O Osiris, for  
“thou art crowned, and art endowed with strength, and  
“art glorious; and thine attributes are stablished for  
“thee. Thy face is like that of Anpu, (10) Rā re-  
“joiceth in thee, and he maketh himself to be a brother  
“to thy beautiful person. Thou sittest upon thy throne,  
“the god Seb maketh a libation for thee, and that which  
“thou wishest to receive is in thy hands in Amentet.  
“(11) Thou sailest over the celestial regions each day,  
“thy mother Nut maketh thee to go forth on thy way,  
“and thou settest in life in Amentet in the boat of Rā  
“each day, along with (12) Horus who loveth thee.  
“The protecting strength of Rā guardeth thee, the  
“words of might of Thoth are behind thee, and Isis  
“maketh strength to follow after thy person.” (13)

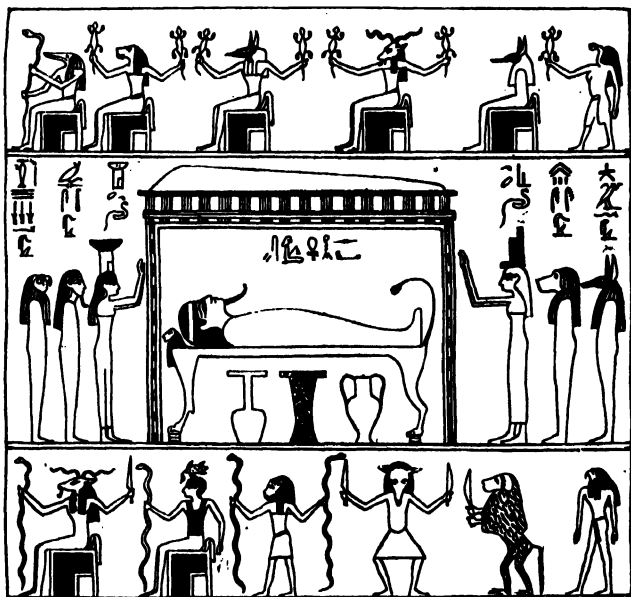
“I have come to thee, O lord of Ta-tchesert, Osiris,  
“Governor of those who are in Amentet, Un-nefer,

“whose twofold existence is for ever and for ever. My  
“heart is right and true, my hands are pure, I have  
“brought (14) things unto their divine lord, and offer-  
“ings unto the god who made them. I have come and  
“I have advanced to your cities. I have done that  
“which was good upon earth, I have slain thine enemies  
“for thee like sacrificial oxen (15). I have slaughtered  
“for thee thy adversaries, and I have made them to fall  
“down [upon] their faces before thee. I am pure, even  
“as thou art pure; I have made pure for thee thy  
“festival; and I have . . . . . (16) upon thine altar  
“to thy soul, and to thy Form, and to the gods, and to  
“the goddesses who are in thy train.”

**RUBRIC:** (24) If this chapter be known [by the deceased] things of evil shall not gain the mastery over him, and he shall not be turned back from any of the doors of Amentet; but he shall (25) go in and come out, and cakes, and ale, and all beautiful things shall be given unto him in the presence of those who dwell in the Tuat.

## CHAPTER CLXXXII.

[From the Papyrus of Mut-hetep (Brit. Mus. No. 10,010, sheet 4).]



**Vignette :** The deceased lying upon a bier within a funeral chest or coffer; beneath the bier are three vases. At the foot stand Isis, Hâpi, and Tūamātef, and at the head Nephthys, Mesthâ, and Qebhsennuf. In the upper and lower registers are a number of seated and standing man-headed and animal-headed deities who hold in their hands snakes, lizards, and knives.

**Text :** (1) THE BOOK OF STABLISHING OSIRIS FIRMLY, OF GIVING AIR TO THE STILL-HEART, WHILST THOTH REPULSETH THE FOES OF OSIRIS, who cometh there in his transformations, (2) and is protected, and made strong, and guarded in the underworld by the operation of the will of Thoth himself, and Shu setteth upon him each day. [Thoth saith :—]

“I am Thoth, the perfect scribe, (3) whose hands are “pure, the lord of the two horns, who maketh iniquity “[to be destroyed], the scribe of right and truth, who “abominateth sin. Behold, he is the writing-reed of “the god Neb-er-tcher, the lord of laws, (4) who giveth “forth the speech of wisdom and understanding, whose “words have dominion over the two lands. I am “[Thoth], the lord of right and truth, who trieth the “right and the truth for the gods, the judge of words “in their essence, whose words triumph over violence. “I have scattered (5) the darkness, I have driven away “the whirlwind and the storm, and I have given the “pleasant breeze of the north wind unto Osiris Un-nefer as he came forth from (6) the womb of her who “gave him birth. I have made Rā to set as Osiris, “and Osiris setteth as Rā setteth. I have made him “to enter into the hidden habitation to vivify the (7) “heart of the Still-Heart, the holy Soul, who dwelleth “in Amentet, and to shout cries of joy unto the Still-Heart, Un-nefer, the son of Nut.” (8)

“I am Thoth, the favoured one of Rā, the lord of “might, who bringeth to a prosperous end that which



“he doeth, the mighty one of enchantments who is in  
“the boat of millions of years, the lord of laws, the  
“subduer of the two lands, (9) whose words of might  
“gave strength to her that gave him birth, whose word  
“doeth away with opposition and fighting, and who  
“performeth the will of Rā in his shrine.”

“I am Thoth, who made Osiris to triumph (10) over  
“his enemies.”

“I am Thoth who issueth the decree at dawn, whose  
“sight followeth on again after [his] overthrow at his  
“season, the guide of heaven, and earth, and the under-  
“world, (11) and the creator of the life of [all] nations  
“and peoples. I gave air unto him that was in the  
“hidden place by means of the might of the magical  
“words of my utterance, and Osiris triumphed over his  
“enemies. (12) I came unto thee, O lord of Ta-tcheser,  
“Osiris, Bull of Ament, and thou wert strengthened for  
“ever. I set everlastingness as a protection for thy  
“members, and I came [unto thee] having protection  
“(13) in my hand, and I guarded [thee] with strength  
“during the course of each and every day; protection  
“and life were behind this god, protection and life  
“were behind this god, and his *ka* was glorified with  
“power.”

“The king of the T'uat, (14) the prince of Amentet,  
“the victorious conqueror of heaven, hath the *Atef*  
“crown firmly stablished [upon him], he is diademed  
“with the white crown, and he graspeth the crook and  
“the whip; unto him, the great one of souls, the

“mighty one of (15) the *Ureret* crown, every god is gathered together, and love for him who is Un-nefer, and whose existence is for everlasting and all eternity, goeth through their bodies.”

“Homage to thee, O Governor of those who are in Amenti, (16) who maketh mortals to be born again, who renewest thy youth, thou comest who dwellest in thy season, and who art more beautiful than . . . . , thy son Horus (17) hath avenged thee ; the rank (or dignity) of Tem hath been conferred upon thee, O Un-nefer. Thou art raised up, O Bull of Amentet, thou art stablished, yea stablished in the body of Nut, who uniteth herself (18) unto thee, and who cometh forth with thee. Thy heart is stablished upon that which supporteth it, and thy breast is as it was formerly ; thy nose is firmly fixed with life and power, thou livest, and thou art renewed, and thou makest thyself (19) young like Rā each and every day. Mighty, mighty is Osiris in victory, and he is firmly stablished with life.”

“I am Thoth, and I have pacified Horus, and I have quieted the two (20) divine Combatants in their season of storm. I have come and I have washed the Ruddy one, I have quieted the Stormy one, and I have filled (?) him with all manner of evil things.” (21)

“I am Thoth, and I have made the ‘things of the night’ in Sekhem (Letopolis).”

“I am Thoth, and I have come daily into the cities of Pe and Tepu. I have led (22) along the offerings

“and oblations, I have given cakes with lavish hand to  
 “the *Khus*, I have protected the (23) shoulder of Osiris,  
 “I have embalmed him, I have made sweet his odour,  
 “even as is that of the beautiful god.”

“I am *Thoth*, and I have come each day into the city  
 “of (24) *Kher-āha*. I have tied the cordage and I have  
 “set in good order the *Makhent* boat, and I have  
 “brought [it] [from] the East [to] the West. I am  
 “more exalted upon my standard (25) than any god in  
 “my name of ‘He whose face is exalted.’ I have  
 “opened fair things in my name of *Āp-uat* (*i.e.*, Opener  
 “of the road), and I have (26) ascribed praise and done  
 “homage unto Osiris *Un-nefer*, whose existence is for  
 “ever and for ever.”

## CHAPTER CLXXXIII.

[From the Papyrus of *Hu-nefer* (Brit. Mus., No. 9901, sheet 3).]

**Vignette:** (*a*) The deceased and his wife standing with hands raised in adoration; (*b*) *Thoth*, ibis-headed, standing upright and presenting symbols of “strength” and “life.”

**Text:** (1) THE OSIRIS HU-NEFER, THE OVERSEER OF THE PALACE OF THE LORD OF THE TWO LANDS, TRIUMPHANT, PRAISETH OSIRIS AND ACCLAIMETH HIM, AND DOETH HOMAGE UNTO UN-NEFER, AND BOWETH

TO THE GROUND BEFORE THE LORD OF TA-TCHESERT,  
AND EXALTETH THOSE WHO ARE UPON HIS SAND, (2)  
saying :—

“I have come unto thee, (3) O son of Nut, Osiris,  
“Prince of everlastingness; I am in (4) the following  
“of the god Thoth, and I have rejoiced (5) at every  
“thing which he hath  
“done for thee. He  
“hath brought unto  
“thee sweet air (6) for  
“thy nose; and life and  
“strength to thy beau-  
“tiful face; and the  
“north wind which (7)  
“cometh forth from  
“Tem for thy nostrils,  
“O lord of (8) Ta-tche-  
“sert. He hath made  
“the god Shu to shine  
“upon thy body; (9) he hath illumined thy path with  
“rays of splendour; he hath destroyed (10) for thee  
“[all] the evil defects which belong to thy members by  
“(11) the magical power of the words of his utterance.  
“He hath made the two Horus brethren to be at peace  
“for thee; he hath destroyed the storm-wind and the  
“hurricane; he hath made the two Combatants to be  
“gracious unto thee and the two lands to be (12) at  
“peace before thee; he hath put away the wrath which  
“was in their hearts, and each hath become reconciled



“unto his brother. Thy son Horus is triumphant in  
“the presence (13) of the whole company of the gods,  
“the sovereignty over the world hath been given unto  
“him, and his dominion is in the uttermost parts of  
“the earth. The throne of the god Seb hath been  
“adjudged unto him, (14) along with the rank which  
“hath been founded by the god Temu, and which hath  
“been stablished by decrees in the Chamber of books,  
“and hath been inscribed upon an iron tablet accord-  
“ing to the command (15) of thy father Ptah-Tanen,  
“[when he sat upon] the great throne. He hath set  
“his brother upon that which the god Shu beareth up,  
“to stretch out the waters over the mountains, and to  
“make to spring up (16) that which groweth upon the  
“hills, and the grain (?) which shooteth upon the earth,  
“and he giveth increase by water and by land. Gods  
“celestial and gods terrestrial transfer themselves to  
“the service of thy son Horus, (17) and they follow  
“him into his hall, [where] a decree is passed that he  
“shall be lord over them, and they perform it straight-  
“way.”

“Thy heart rejoiceth, O lord of the gods, thy heart  
“rejoiceth (18) greatly ; Egypt and the Red Land are  
“at peace, and they serve humbly under thy sovereign  
“power. The temples are stablished upon their own  
“lands, cities and nomes (19) possess firmly the pro-  
“perty which they have in their names, and we will  
“make to thee the divine offerings which we are bound  
“to make, and offer sacrifices in thy name for ever.

“(20) Acclamations are made in thy name, libations  
“are poured out to thy *ka*, sepulchral meals [are  
“brought unto thee] by the *khws* who are (21) in  
“their following, and water is sprinkled upon the  
“offerings (?) (22) upon both sides of the souls (23)  
“of the dead in this land; every (24) design which  
“hath been ordered for thee according to his (*i.e.*, Rā’s)  
“commands in the beginning hath been perfected. (25)  
“Now, therefore, O son of Nut, thou art diademed as  
“(26) Neb-er-teher is diademed at his rising. Thou  
“livest, (27) thou art stablished, thou renewest thy  
“youth, and thou art true and perfect; thy father Rā  
“maketh strong thy members, and the company of the  
“gods make acclamations unto thee. The goddess Isis  
“(28) is with thee and she never leaveth thee; [thou  
“art] not overthrown by thine enemies. The lords of  
“all lands praise thy beauties even as they praise Rā  
“when (29) he riseth at the beginning of each day.  
“Thou risest up like an exalted one upon thy standard,  
“thy beauties exalt the face [of man] and make long  
“[his] stride. (30) I have given unto thee the sove-  
“reignty of thy father Seb, and the goddess Mut, thy  
“mother, who gave birth to the gods, brought thee  
“forth as the (31) firstborn of five gods, and created  
“thy beauties and fashioned thy members. Thou art  
“stablished as king, the white crown is upon thy head,  
“and thou hast grasped in thy hands the crook and  
“the whip; whilst thou wert in the womb, and hadst  
“not as yet come forth therefrom upon the earth, thou

“wert (32) crowned lord of the two lands, and the *Atef*  
“crown of Rā was upon thy brow. The gods come  
“unto thee bowing low to the ground, and they hold  
“thee in fear; they retreat and depart when they (33)  
“see thee with the terror of Rā, and the victory of thy  
“Majesty is in their hearts. Life is with thee, and  
“offerings of meat and drink (34) follow thee, and that  
“which is thy due is offered up before thy face.”

“Grant thou that I may follow in the train of thy  
“Majesty even as I did upon earth. Let my soul (35)  
“be called [into the presence], and let it be found by  
“the side of the lords of right and truth. I have come  
“into the City of God—the region [which existed] in  
“primeval time—with [my] soul, and with [my] double,  
“and with [my] *khu* to dwell in this land. (36) The  
“god thereof is the lord of right and truth, he is the  
“lord of the *tchefau* food of the gods, and he is most  
“holy. His land draweth unto itself every [other]  
“land; the South cometh sailing down the river  
“thereto, and the North, (37) steered thither by  
“winds, cometh daily to make festival therein ac-  
“cording to the command of the God thereof, who is  
“the lord of peace therein. And doth he not say,  
“‘The happiness thereof (38) is a care unto me’? The  
“god who dwelleth therein worketh right and truth;  
“unto him that doeth these things he giveth old age,  
“and to him that followeth after them rank and honour,  
“and at length he attaineth unto (39) a happy funeral  
“and burial in Ta-tchesert.”

"I have come unto thee, and my hands hold right  
"and truth, and my heart hath no crafty wickedness  
"therein. (40) I offer up before thee that which is  
"thy due, and I know that whereon thou livest. I  
"have not committed any sin in the land, and I have  
"defrauded no man of (41) that which is his."

"I am Thoth, the perfect scribe, whose hands are  
"pure. I am the lord of purity, the destroyer of evil,  
"the scribe of right and  
"truth, and that which I  
"abominate is (42) sin.  
"Behold me, for I am  
"the writing reed of the  
"god Neb-er-tcher, the  
"lord of laws, who giveth  
"forth the word of wis-  
"dom and understanding,  
"and whose speech hath  
"dominion over the two  
"lands. I am (43) Thoth,  
"the lord of right and  
"truth, who maketh the  
"feeble one to gain the  
"victory, and who aven-  
"geth the wretched and  
"the oppressed on him  
"that wrongeth him. I have scattered the darkness;  
"(44) I have driven away the storm, and I have  
"brought the wind to Un-nefer, the beautiful breeze





“of the north wind, even as it came forth from the  
 “womb (45) of his mother. I have caused him to  
 “enter into the hidden abode to vivify the heart of  
 “the Still-Heart, Un-nefer, the son of Nut, Horus,  
 “triumphant.”

## CHAPTER CLXXXIV.

[From the Papyrus of Uaa (see Naville, *op. cit.*, Bd. I. Bl. 210).]



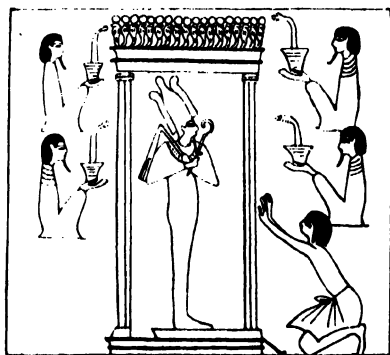
**Vignette :** The deceased standing upright before Osiris, who wears the *Atef* crown, and holds in his hands the whip and crook, emblems of sovereignty and dominion.

**Text :** (1) THE CHAPTER OF BEING NIGH UNTO OSIRIS.<sup>1</sup> [The Osiris Uaa, the overseer of the estates of Amen, triumphant, saith :—]

<sup>1</sup> This Chapter contains about two short lines of text, of which only a few words have come down to us in a single copy ; to make any connected sense of them is impossible.

## CHAPTER CLXXXV.

[From the Papyrus of Sutimes (ed. Guicinesso and Lefébure, Paris, 1877, Pl. 1).]



**Vignette:** Osiris at the head of *Abtu*, the great god, Prince of eternity and Governor of *Amentet*, enthroned within a shrine; he holds in his hands the whip and crook, emblems of sovereignty and dominion. Before the shrine, with hands raised in adoration, kneels the deceased, and on each side of it are two gods offering incense.

**Text:** (3) THE GIVING OF PRAISES UNTO OSIRIS, AND OF PAYING HOMAGE UNTO THE LORD OF ETERNITY, AND PROPITIATING THE GOD IN HIS WILL, AND DECLARING THE RIGHT AND TRUTH, THE LORD OF WHICH IS UNKNOWN. The Osiris Sutimes, the libationer and president of the altar chamber in the *Àpts*, the presi-

dent of the scribes of the Temple of Āmen, triumphant, saith :—

“Homage to thee, O thou holy god, thou mighty  
“and beneficent being, thou Prince of eternity who  
“dwellest in thy abode in the *Sēktet* boat, thou whose  
“risings are manifold in the *Ātet* boat, to thee are  
“praises rendered in heaven and upon earth. Peoples  
“and nations exalt thee, and the majesty of the terror  
“of him is in the hearts of men, and *khws*, and the  
“dead. Thy Soul is in Tēṭṭet (Mendes) and the terror  
“of thee is in Suten-henen; thou settest the visible  
“emblems of thyself in Ānu and the greatness of thy  
“transformations in the double place of purification. I  
“have come unto thee, and my heart hath right and  
“truth therein, and there is neither craft nor guile in  
“my breast; grant thou that I may have my being  
“among the living, and that I may sail down and up  
“the river among those who are in thy following.”

## CHAPTER CLXXXVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 37).]



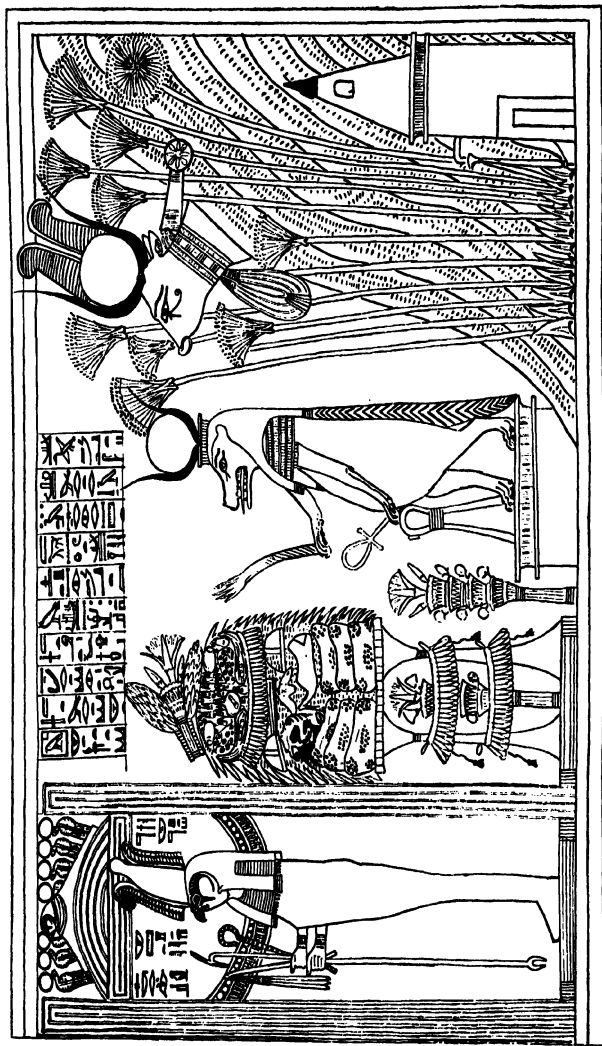
**Vignette :** (1) Ani and his wife before a table of offerings adoring the god. (2) "Seker Osiris, the lord of the hidden place, the great god, the lord of the underworld," standing in a shrine. (3) The goddess Hathor, in the form of a hippopotamus, wearing upon her head a disk and horns; in her right hand she holds an unidentified object, and in her left the emblem of life. Before her are offerings, and behind her the cow Meh-urit, who may be identified with Hathor, looks forth from the funeral mountain. At the foot of the mountain is the tomb, and in the foreground grows a group of flowering plants.

**Text :** "Hathor, lady of Amentet, mighty dweller in  
"the funeral mountain, lady of Ta-tchesert, daughter  
"(or eye) of Rā, dweller before him, beautiful of face in

“the Boat of millions of years, the habitation (*or* seat)  
“of peace, creator of law in the boat (?) of the favoured  
“ones . . . . .

In the versions of this Chapter given by Naville (*op. cit.*, Bd. I. Bl. 212) the deceased, sometimes accompanied by his wife, is seen standing in adoration before the hippopotamus and cow goddesses. The texts which occupy the upper portions of the scenes are longer than that given in the papyrus of Ani, part of which is manifestly corrupt, and though all of them are more or less fragmentary we learn from them that this Chapter is entitled, “The praise of Hathor, the mistress of Amentet, and the paying of homage to Mehit.” After reciting the titles of Hathor the deceased describes his devotion to the gods and the works which he did for them whilst he was upon earth, and having stated that he is innocent of offence, he entreats the goddess that he may have his existence among her divine followers, and that suitable offerings of all kinds may be made unto him in Amentet.

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Seker-Osiris.

The hippopotamus of Hator.

Mej-urt, or Hator, and the tomb in the funeral mountain.



## CHAPTER CLXXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

**Vignette :** This Chapter is without a vignette in the Papyrus of Nu.

**Text :** (1) THE CHAPTER OF ENTERING IN UNTO THE COMPANY OF THE GODS. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“Homage to you, O company of the gods of Rā, I  
“have come before you, I am in the following (2) of  
“Rā, I have made my way, and I have passed in among  
“you. Let not my hand be repulsed in whatsoever I  
“do this day.”

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## CHAPTER CLXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

**Vignette :** This Chapter is without a vignette in the Papyrus of Nu.

**Text :** (1) [THE CHAPTER OF] THE GOING IN OF THE SOUL TO BUILD AN ABODE AND TO COME FORTH BY DAY IN HUMAN FORM. (2) The overseer of the



house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house, Āmen-ḥetep, [triumphant,] saith :—

“[Come] in peace! Thou hast a *khu*. Enter [thou] “in peace into the divine Uchat! Behold, thou hast “a *khu*, together with a soul (*ba*) and a shade (*khaibit*), “to look (3) thereupon. May it behold [me], when I “am judged, in whatever place it may be, with my “attributes, and with my form, and with my faculties “(4) of mind, and with all my attributes ordered and “perfect, even as a soul which is provided [with all “things] and is divine. May I shine like Rā in his “divine splendour (5) in the temple of . . . . and “may [my] soul and my shade come [to me] upon their “legs from the place where I am judged, and behold “me. (6) May I stand up, and sit down, and enter “into the house of his body, which, behold, hath “become one of the starry gods of Osiris (7) who “travel by day, and journey by night, and celebrate “the festivals.”

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## CHAPTER CLXXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

**Vignette :** This Chapter is without a vignette in the Papyrus of Nu.

**Text :** (1) THE CHAPTER OF NOT LETTING A MAN PERFORM A JOURNEY (2) BEING HUNGRY (?), AND OF NOT LETTING HIM EAT FILTH. The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house, Amen-hotep, triumphant, saith :—

“The things which are an abomination unto me, the  
“things which are an abomination unto me, I will not  
“eat. What I abominate (3) is filth, and I will not  
“eat thereof [in the place of] the sepulchral cakes  
“[which are offered unto] the *Kas*. Let [me] not be  
“thrown down upon it, let it not light upon my body,  
“let it not enter into my fingers, (4) and let it not  
“join itself unto my toes. Thou shalt live, then, upon  
“that which the gods and the *Khus* decree for me in  
“this place and upon that which is brought unto thee  
“there. Let me live upon the (5) seven cakes which  
“shall be brought unto me, four cakes before Horus,  
“and three cakes before Thoth. The gods and the  
“*Khus* shall say unto me, ‘What manner of food  
“wouldst thou have given unto thee?’ [And I reply,

“ ‘Let me eat (6) my food beneath the sycamore tree of  
“the goddess Hathor, and let my times be among the  
“divine beings who have alighted thereon. Let me  
“have the power to order my own fields in Ṭaṭṭu and  
“[my own] growing crops (7) in Ānu. Let me live  
“upon bread made of white barley, and let my beer be  
“[made] from red grain; and may the persons of my  
“father and mother be given unto me as (8) guardians  
“of my door and for the ordering of the divine terri-  
“tory. Let me be sound and strong, let me have a  
“large room, let me make a way, let me have my seat  
“wherever I please, like a living soul, (9) and let me  
“never be kept in restraint by mine enemy.’ ”

“That which is an abomination unto me is filth and  
“I will not eat thereof; let me never pass over filth  
“and offal in Annu, but let it depart from me. (10) I  
“am the Bull who ordereth his habitation. I fly like  
“the mighty one, I cackle like the *smen* goose, and I  
“alight upon the beautiful (11) sycamore which standeth  
“in the Lake of Aḳeb. I come forth and I alight upon  
“it; he who alighteth there in the form of the great  
“god shall not be driven away therefrom. The (12)  
“things which I abominate I will not eat; the things  
“which I abominate, the things which I abominate are  
“filth and offal, and I will not eat thereof. The things  
“which are an abomination unto my *ka* are filth and  
“offal; they shall never enter into my body, (13) they  
“shall never come into my hands, and I will never  
“tread upon them with my sandals. O send ye not

“forth against me foul water, harm ye not me (14)  
“with the rod, give ye not unto [me] . . . . ., snatch  
“ye me not away from the edge of your deep cisterns,  
“and let me not depart from you being (15) overthrown.  
“The divine *Aukhemu* beings of the god Pen-ḥeseb (?)  
“shall say [unto me], ‘Upon what wilt thou live in  
“this land whither thou art going, and wherein thou  
“wouldst be glorious?’ [And I reply], ‘I will live  
“upon (16) the cakes [made] of black grain, and upon  
“ale [made] of white grain, and upon four cakes in  
“Sekhet Hetep, which is more than [the food] of any  
“(or every) god. Moreover, I have four loaves of bread  
“during the course (17) of each and every day, besides  
“four loaves in Ānnu, which is more than [the food] of  
“any (or every) god.’ And the divine *Aukhemu* beings  
“of the god Pen-ḥeseb (?) shall say [unto me], ‘What  
“hast thou brought to eat (18) in that holy furrow?’  
“on that day when I receive my offerings with *ānti*  
“unguent. [And I reply], ‘I will not eat thereof, it  
“shall not come into (19) my hands, and I will not  
“tread thereon with my sandals.’ And the divine  
“*Aukhemu* beings of the god Pen-ḥeseb (?) shall say  
“unto me, ‘Upon what wilt thou live (20) in this land  
“whither thou art going, and wherein thou wouldst be  
“glorious?’ [And I reply], ‘I will live upon the seven  
“cakes which shall be brought, four in the Temple of  
“Horus, and three in the Temple of Thoth.’ (21) And  
“the divine *Aukhemu* beings of the god Pen-ḥeseb (?)  
“shall say [unto me], ‘Who, then, shall bring them

"unto thee?" [And I reply], 'The divine associate of  
 "the temples of the *Urhetchat*i goddesses of Annu.'  
 "[And they say], (22) 'Where wilt thou eat them?'  
 "[And I reply], 'Beneath the beams of the beautiful  
 "ark to which hymns are sung as it is borne along;  
 "thither shall I be taken.' And the divine *Aukhemu*  
 "beings of the god Pen-heseb (?) shall say [unto me],  
 "(23) 'Wouldst thou live, then, upon the things [which  
 "belong to] another every day?' And I reply, 'I will  
 "myself plough the fields of [my] estate in Sekhet-  
 "Aarru.' And the divine *Aukhemu* beings (24) of the  
 "god Pen-heseb shall say [unto me], 'Who will protect  
 "them for thee?' And I reply, 'The two divine  
 "daughters of the divine king of the North, besides  
 "those who belong to them' (?). [And the divine *Auk-*  
 "*hemu* beings of the god Pen-heseb (?) shall say unto  
 "me,] 'Who will plough (25) them for thee?' [And  
 "I reply], 'The divine chiefs who dwell among the  
 "gods of heaven and the gods of earth. The treading  
 "down [of the earth] shall be done for me by the cow-  
 "goddess Iĭāpiu who dwelleth in the city of Sau, (26)  
 "and the harvest shall be reaped for me by Suti, the  
 "lord of heaven and of earth.' Hail, ye who turn  
 "back (?) the blossoms upon yourselves, ye whose  
 "transgressions are done away with, whose faces are  
 "holy, (27) behold, I am with the divine beings of Set  
 "at the mountain of Bakhau, and I sit down along  
 "with the spiritual bodies who are perfect (28) on the  
 "side of the Lake of Osiris to rejoice (?) [my] heart.

“Shall not I make the overseer of the house of the  
“overseer of the seal, Nu, triumphant, to know  
“life?”

## CHAPTER CX<sup>1</sup>.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

**Vignette :** This Chapter is without a vignette in the Papyrus of Nu.

**Text :** (1) THE BOOK OF MAKING PERFECT THE KHU WITHIN RĀ, OF MAKING HIM TO GAIN THE MASTERY BEFORE TEM, OF MAGNIFYING HIM BEFORE OSIRIS, OF MAKING HIM (2) TO BE POWERFUL BEFORE THE GOVERNOR OF ĀMENTET, AND OF CAUSING HIM TO BE MIGHTY BEFORE THE COMPANY OF THE GODS.

**RUBRIC :** This book shall be recited on the [first] day of the month, on the festival of the six, on the festival of Uak, on the festival of Thoth, (3) on the birthday of Osiris, on the festival of Sekri, and on the festival of the night of Haker. [It will enable a man to pass through] the hidden places of the Tuat, and to penetrate the secret habitations of Neter-khert, to break through (4) mountains, and to open up a way through the secret valleys which are unknown. This chapter shall preserve (or embalm) the khu, it shall make broad his steps, it shall give him [power to] walk, it shall destroy the (5) deaf-

<sup>1</sup> This Chapter may be merely the Rubric of the preceding Chapter in the Papyrus of Nu to which a title has been given; it is only printed here for the sake of convenience.

ness of his face, and it shall enable him to make a way for his face with the god. When thou recitest [this chapter] thou shalt not let any man whatsoever see thee except him that is indeed dear to thy heart and the priest who readeth the service (*kher heb*), (6) thou shalt not let any other person see [thee], and no servant shall come outside [the chamber wherein thou art]. Thou shalt recite [this chapter] inside a chamber [lined] with cloth decorated (*literally*, shot) with stars throughout. The soul of every khu (*i.e.*, the deceased) for (7) whom this book hath been recited shall come forth among the living, he himself shall come forth by day, and he shall gain the mastery among the gods and shall not be (8) repulsed by them. And these gods shall revolve round about him, and they shall acknowledge (*literally*, recognize) him, and indeed he shall be as the divine one among them. And he shall make thee to know the transformations which shall come to him in the light. (9) This book is indeed a very great mystery; and thou shalt never allow those who dwell in the papyrus swamps of the Delta (*i.e.*, ignorant folk) or any person whatsoever to see it.



## APPENDIX.

THE BOOK OF THE DEAD OF NESI-  
KHONSU, A PRIESTESS OF ÂMEN,ABOUT B.C. 1000.<sup>1</sup>

“This holy god, the lord of all the gods, Âmen-Rā,  
 “the lord of the throne of the two lands, the governor  
 “of Âpt; the holy soul who came into being in the  
 “beginning; the great god who liveth by (*or* upon)  
 “Maât; the first divine matter which gave birth unto  
 “subsequent divine matter! <sup>2</sup> the being through whom  
 “every [other] god hath existence; the One One who  
 “hath made everything which hath come into exist-  
 “ence since primeval times when the world was created;  
 “the being whose births are hidden, whose evolutions  
 “are manifold, and whose growths are unknown; the  
 “holy Form, beloved, terrible, and mighty in his  
 “risings; the lord of wealth, the power, Khepera  
 “who createth every evolution of his existence, ex-

<sup>1</sup> A hieroglyphic transcript of the hieratic text of this remarkable document, together with a French translation, has been published by Maspero in *Les Momies Royales de Déir-el-bahari*, p. 594 f.

<sup>2</sup> Or, “the primeval *paut* which gave birth unto the [other] two *pautti*.”



“cept whom at the beginning none other existed;  
“who at the dawn in the primeval time was Átenu,  
“the prince of rays and beams of light; who having  
“made himself [to be seen, caused] all men to live;  
“who saileth over the celestial regions and faileth not,  
“for at dawn on the morrow his ordinances are made  
“permanent; who though an old man shineth in the  
“form of one that is young, and having brought (or  
“led) the uttermost parts of eternity goeth round about  
“the celestial regions and journeyeth through the ‘Tuat  
“to illumine the two lands which he hath created; the  
“God who acteth as God, who moulded himself, who  
“made the heavens and the earth by his will (or heart);  
“the greatest of the great, the mightiest of the mighty,  
“the prince who is mightier than the gods, the young  
“Bull with sharp horns, the protector of the two lands  
“in his mighty name of ‘The everlasting one who  
“cometh and hath his might, who bringeth the re-  
“motest limit of eternity,’ the god-prince who hath  
“been prince from the time that he came into being,  
“the conqueror of the two lands by reason of his  
“might, the terrible one of the double divine face,  
“the divine aged one, the divine form who dwelleth  
“in the forms of all the gods, the Lion-god with awe-  
“some eye, the sovereign who casteth forth the two  
“Eyes, the lord of flame [which goeth] against his  
“enemies; the god Nu, the prince who advanceth at  
“his hour to vivify that which cometh forth upon his  
“potter’s wheel, the disk of the Moon-god who openeth

“a way both in heaven and upon earth for the beautiful form ; the beneficent (*or* operative) god, who is untiring, and who is vigorous of heart both in rising and in setting, from whose divine eyes come forth men and women ; at whose utterance the gods come into being, and food is created, and *tchefau* food is made, and all things which are come into being ; the traverser of eternity, the old man who maketh himself young [again], with myriads of pairs of eyes and numberless pairs of ears, whose light is the guide of the god of millions of years ; the lord of life, who giveth unto whom he pleaseth the circuit of the earth along with the seat of his divine face, who setteth out upon his journey and suffereth no mishap by the way, whose work none can destroy ; the lord of delight, whose name is sweet and beloved, at dawn mankind make supplication unto him the Mighty one of victory, the Mighty one of twofold strength, the Possessor of fear, the young Bull who maketh an end of the hostile ones, the Mighty one who doeth battle with his foes, through whose divine plans the earth came into being ; the Soul who giveth light from his two Utchats (Eyes) ; the god Baiti who created the divine transformations ; the holy one who is unknown ; the king who maketh kings to rule, and who girdeth up the earth in its courses, and to whose souls the gods and the goddesses pay homage by reason of the might of his terror ; since he hath gone before that which followeth endureth ; the creator of the world by his

“secret counsels; the god Kheperā who is unknown  
“and who is more hidden than the [other] gods, whose  
“substitute is the divine Disk; the unknown one who  
“hideth himself from that which cometh forth from  
“him; he is the flame which sendeth forth rays of  
“light with mighty splendour, but though he can be  
“seen in form and observation can be made of him at  
“his appearance yet he cannot be understood, and at  
“dawn mankind make supplication unto him; his  
“risings are of crystal among the company of the  
“gods, and he is the beloved object of every god;  
“the god Nu cometh forward with the north wind in  
“this god who is hidden; who maketh decrees for  
“millions of double millions of years, whose ordinances  
“are fixed and are not destroyed, whose utterances are  
“gracious, and whose statutes fail not in his appointed  
“time; who giveth duration of life and doubleth the  
“years of those unto whom he hath a favour; who  
“graciously protecteth him whom he hath set in his  
“heart; who hath formed eternity and everlastingness,  
“the king of the South and of the North, Amen-Rā,  
“the king of the gods, the lord of heaven and of earth,  
“and of the deep, and of the two mountains, in whose  
“form the earth began to exist, he the mighty one, who  
“is more distinguished than all the gods of the first and  
“foremost company.”

Amen-Rā, the king of the gods, the great god, the beginning of what hath come into being, hath sent forth his great and holy edict for the deification of

Nesi-Khonsu, the daughter of Ta-ḥennu-Tehuti, both in Amentet and in Neter-khert . . . . and he saith :—

“I deify Nesi-Khonsu, the daughter of Ta-ḥennu-Tehuti in Amentet, and I deify her in Neter-khert; I have granted that she shall receive water in Amentet and funeral offerings in Neter-khert. I deify her soul and her body in Neter-khert, and I will not let her soul be destroyed therein; nay, I deify her soul in Neter-khert, [and I make it] like unto that of every god and of every goddess who have been deified therein, and like unto that of everything whatsoever which hath been deified in Neter khert. I have granted that every god, and every goddess, and every divine being, and every thing which hath been deified shall receive her in Neter-khert; and I have granted that all her kinsfolk (?) shall receive her therein with a gracious reception; and I have granted that every good thing, which cometh into being with a man when he assumeth this form, whether he be carried off into the underworld, or whether he become deified, or whether every good thing be wrought for him where he is, or whether he be made to receive water and offerings, or whether he be made to receive his cakes from those which those who have been deified receive, or whether he be made to receive his divine offerings from those which those who have been deified receive, shall be done for her so that it shall be with her.”

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“I cause Nesi-Khonsu, the daughter of Ta-ḥen-  
“Tehuti-ā, to make every kind of food and every kind  
“of drink which every god and every goddess who  
“have been deified in the underworld make; and I  
“cause her to make every good thing which is with  
“every god and every goddess who have been deified  
“in the underworld; and by means thereof I have  
“delivered my servant Pa-netchem from every evil  
“thing, and I will not let any of the calamities which  
“occur in the underworld fall upon Nesi-Khonsu to do  
“her harm; and I grant that her soul may come forth,  
“and that it may enter in according to its desire and  
“never be repulsed.”

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“I have gone round (*i.e.*, I have examined) the heart  
“of Nesi-Khonsu, the daughter of Ta-ḥen-Tehuti-ā,  
“and she hath done no evil thing against Pa-netchem,  
“the son of Auset-em-khebit. I have carefully exam-  
“ined her heart, and I have not let her attack his life,  
“and I have not allowed her to attack his life through  
“other folk. I have carefully examined her heart, and  
“I have not let her do any evil thing unto him such as  
“is done against a living man. I have carefully ex-  
“amined her heart, and I have not allowed her to do

“by means of other folk any of the evil things which  
“are done against a living man.”

Āmen-Rā, the king of the gods, the great god, the  
prince of that which hath come into being from the  
beginning, saith :—

“I have caused her not to seek to do any evil thing  
“which would cause death unto Pa-netchem, the son  
“of Āuset-em-khebit. I have carefully examined her  
“heart and she hath done no evil thing unto him in  
“particular, nor any evil thing which could harm him  
“in general; she hath not worked against him by  
“means of any god or any goddess who has been  
“deified; nor by means of any male *khu* or of any  
“female *khu* who has been deified; and she hath not  
“worked against him by means of any kind of beings  
“whatsoever who work schemes and plans so that  
“beings of every kind may be obedient unto their  
“words. I have carefully examined her heart and  
“[see] that she hath sought that which was good for  
“him whilst he was upon earth; and I have caused  
“her to seek in every way to give him a long life upon  
“earth, and a life of health, and soundness, and power,  
“and strength, and might; and I have caused her in  
“every way to procure for him happiness wherever the  
“sound of his words was heard. I have caused her to  
“seek neither harm for him, nor anything which could  
“inflict an injury upon man, nor anything which could  
“cause evil to Pa-netchem, the son of Āuset-em-khebit.  
“I have caused her not to seek any evil thing, or any

“noxious thing which would induce death, or any  
“harmful thing like unto those things which make  
“the heart of man to tremble, or those which do  
“harm unto the men and women who were beloved  
“by Pa-netchem, nor unto him by making his heart  
“terrified at them by means of the evil words which  
“have been directed against them (the men and women).  
“I have caused all that concerneth the heart and soul  
“of Nesi-Khonsu to be in good case, that is to say, her  
“heart hath not been driven away from her soul; her  
“soul hath not been driven away from her heart; her  
“heart hath not been driven away from herself; Nesi-  
“Khonsu herself hath not been in any way driven back  
“with the repulse with which a being in her form—  
“that is to say a being who hath been deified in the  
“underworld, whatever its nature may be—is some-  
“times repulsed; and no evil thing whatsoever, such  
“as may be done unto the human being who is in a  
“state like unto hers, hath been done unto her. Nay,  
“but [I have given] all that could delight Nesi-Khonsu,  
“namely, that Pa-netchem might enjoy a very long life  
“along with might, and strength, and power; that his  
“life might not be cut short; that no evil thing of  
“any kind whatsoever, and none of the things which  
“do harm unto a man and strike terror into his heart  
“might come nigh him, or his wives, or his children,  
“or his brethren, or Átaui, or Nesta-neb-asher, or  
“Masahairthá, or Tchaui-nefer, the children of Nesi-  
“Khonsu, or the brethren of Nesi-Khonsu. And I

“have caused that everything which would be of  
“advantage to Pa-netchem, and all that would be of  
“benefit to him in any way whatsoever and which  
“could happen to a man in his condition, and an  
“exceedingly long life for himself, and his wives,  
“and his children, and his brethren, may also come  
“to Nesi-Khonsu, and to her children, and to her  
“sisters.”

Āmen-Rā, the king of the gods, the great god, the  
prince of that which hath come into being from the  
beginning, saith :—

“I grant that all things, of whatever kinds they  
“may be, which a man hath when he is in the state  
“in which Nesi-Khonsu is, and by which he is deified,  
“shall be possessed by her, and I grant that the  
“seventy addresses to Rā may be recited in my name,  
“so that her soul may not be destroyed in the under-  
“world.”

Āmen-Rā, the king of the gods, the great god, the  
prince of that which hath come into being from the  
beginning, saith :—

“Every good word which can deify Nesi-Khonsu,  
“which will give her power to receive water and offer-  
“ings, and which shall be uttered or said before me by  
“any person whatsoever I will fulfil to the uttermost,  
“omitting nothing. Every good word which shall be  
“uttered before me on behalf of Nesi-Khonsu I will  
“fulfil at every season of the heavens when Shu  
“cometh forth, in such wise that none of the evil



“things which can reach a person who is in the condition in which she is shall touch her at any season of the heavens, when Shu cometh forth from the waters with his weapons and when day beginneth in the sky. And I will utterly do away with the evil effect of every word which may be spoken by any person whatsoever of a being who is in the state in which is Nesi-Khonsu, omitting nothing, at every season of the heavens when Shu cometh forth from the waters with his weapons and when day beginneth in the sky.”

Amen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

“I have caused the seventy addresses to Rā to be recited in my name, and I have not allowed any single benefit which belongeth to a man who is in the condition in which is Nesi-Khonsu to escape her. And I have caused her to receive offerings, bread, and ale, and unguents, and wine, and pomade, and milk, and raisins (?); and I have caused her to receive all the benefits and all the good things which a being who is in her condition and who is favoured by me and who hath been deified can receive; and I have caused her to share equally with every god and every goddess every good thing whatsoever which those who have been deified in the underworld receive; and I have caused her to receive her divine offerings along with the gods.”

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“If the word by which the offering of Sekhet-Āaru  
 “and of a field in Sekhet-Āaru is made is not one  
 “which is good for the person who is in the condition  
 “in which is Nesi-Khonsu, and it hath no effect, I my-  
 “self will make unto her the offering of Sekhet-Āaru and  
 “of a field in Sekhet-Āaru; when that which is beneficial  
 “for her in this kind of offering shall come into being,  
 “and it shall suffer no diminution thereof whatsoever.”

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“All good things which shall be spoken in my pre-  
 “sence, saying, ‘Let such and such things be done  
 “for Nesi-Khonsu, the daughter of Ta-ḥennu-Teḥu-  
 “ti-ā,’ I will perform for her, and they shall not be  
 “lessened, and they shall not be abrogated, and nothing  
 “therefrom shall be cut off at every season of the  
 “heavens when Shu cometh forth. And, moreover,  
 “she shall receive in abundance the choicest things  
 “of all that is good for her, even as do every man  
 “and every god who have been deified, and who go  
 “forth and who come in, and who journey unto every  
 “place as they please.”

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“As concerning all good things which have been  
“spoken in my presence, that is to say, ‘Perform them  
“for Pa-netchem, the son of Auset-em-khebit, my ser-  
“vant, and for his wives, and his children, and his  
“brethren, and his friends, and for those for whom  
“his heart is afraid lest evil come upon them’: be-  
“hold, I will send forth my great and mighty and holy  
“word into every place that it may cause every good  
“thing to be with Pa-netchem, and his wives, and his  
“children, and his brethren, and all his friends, in  
“such wise that if any man shall omit to say, ‘Let the  
“decree of Amen-Rā, the king of the gods, the great  
“god, the prince of that which hath come into being  
“from the beginning, be performed,’ I myself will  
“make that which the great god hath spoken to come  
“to pass.”

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# A BOOK OF THE DEAD OF THE GRAECO-ROMAN PERIOD.

## THE BOOK OF BREATHINGS.

[From the Papyrus of Kērāsher (Brit. Mus. No. 9995, sheet 2).]

### I. HERE BEGINNETH THE BOOK OF BREATHINGS.

(1) "Hail, Osiris Kērāsher, the son of Ṭashenātī! "Thou art pure, and thy heart is pure. The fore-parts "of thee are pure, (2) thy hind-parts are cleansed, and "thy interior is made clean with *beṭ* incense and "natron; no member of thine hath any defect what-soever. The Osiris Kērāsher, (3) the son of Ṭashen- "ātī, hath been cleansed by means of the waters of "Sekhet-ḥetep (*i.e.*, Field of Peace) which is situated "to the north of Sekhet-Saneḥem (*i.e.*, Field of the "Grasshoppers). (4) The goddesses Uatchit and Nekh- "ebet make thee to be pure at the eighth hour of the "night and at the [eighth] hour of the day. Come, "then, O Osiris (5) Kērāsher, the son of Ṭashenātī, "and enter into the Hall of Maāti. Thou art pure "from all offence and from (6) defect of every kind; " 'Stone of Right and Truth' is thy name."

“Hail, [Osiris] Kērāsher, the son of Tāshenātīt! Thou enterest the Tūat (*i.e.*, underworld) (7) as one mighty in purity. Thou art purified by the two Maāt goddesses in the Great Hall. A libation hath been made for thee in the Hall of Seb, and thy body hath been made pure (8) in the Hall of Shu. Thou lookest upon Rā when he setteth as Tem at eventide. Amen is nigh unto thee to give thee air, (9) and Ptaḥ likewise to mould into form thy members, thou enterest the horizon along with Rā. They receive thy soul in the Neshem boat of Osiris, (10) they make thy soul divine in the House of Seb, and they make thee to be triumphant for ever and for ever.”

“[Hail] Osiris Kērāsher, the son of Tāshenātīt! (11) Thy name is made to endure, thy material body is established, and thy spiritual body is made to generate; thou art turned back neither in heaven nor upon earth. Thy face shineth before (12) Rā, thy soul liveth before Amen, and thy material body is renewed before Osiris. Thou breathest for ever and for ever, thy soul maketh offerings unto thee (13) of cakes, and ale, and beasts, and feathered fowl, and cool water in the course of each day; thou comest, and it is triumphant. The flesh is upon thy bones, (14) and thy form is even as it was upon earth. Thou takest drink into thy body, thou eatest with thy mouth, and thou receivest bread along with the souls (15) of the gods. The god Anubis protecteth thee, and he maketh himself thy protector;

“thou art not turned away from the gates of the *Ṭuat* “(*i.e.*, underworld). *Thoth*, the most mighty (16) god, “the lord of *Khemennu*, cometh to thee, and he “writeth for thee the **BOOK OF BREATHINGS** with “his own fingers. [Then] doth thy soul breathe for “(17) ever and ever, and thy form is made anew with “life upon earth; (18) thou art made divine along with “the souls of the gods, thy heart is the heart of *Rā*, “and thy members (19) are the members of the great “god.”

“Hail, *Osiris Kērāsher*, the son of *Ṭashenātī!* “*Āmen* is nigh unto thee (20) to make thee to live “again. And the god *Āp-uat* (*i.e.*, the Opener of the “ways) hath opened up for thee a prosperous path. “Thou seest with thine eyes, thou hearest with thine “ears, thou speakest with thy mouth, (21) and thou “walkest with thy legs. Thy soul hath been made “divine in the *Ṭuat* so that it may make every trans- “formation; at thy will thou breathest with delight “[the odours] of (22) the holy *Persea* tree of *Ānnu* “(*i.e.*, *Heliopolis*). Thou wakest each day and seest “the rays of *Rā*. *Āmen* cometh to thee (23) having “the breath of life, and he causeth thee to draw thy “breath within thy funeral house. Thou appearest “upon the earth each day, and the **BOOK OF BREATH-** “**INGS** of *Thoth* (24) is a protection unto thee, for “thereby dost thou draw thy breath each day, and “thereby do thine eyes behold the beams of the divine “Disk. The goddess of Right and Truth maketh

“speech on thy behalf before Osiris, (25) and her  
 “writings are upon thy tongue. Horus, the avenger  
 “of his father, protecteth thy body, he maketh thy soul  
 “to be divine like those of all the gods.”

II. (1) “The god Rā vivifieth thy soul, and the soul  
 “of Shu uniteth the passages of thy nostrils.”

“Hail, Osiris Kērāsher, (2) the son of Ṭashenātiṭ!  
 “Thy soul draweth its breath in the place which thou  
 “lovest. Thou art even as Osiris. Osiris the Governor  
 “of those in Āmentet is thy name. (3) The water-flood  
 “of the Prince cometh unto thee from Ābu (Elephan-  
 “tine), and it filleth thy table of offerings with *tchefau*  
 “food.”

“[Hail] Osiris Kērāsher, (4) the son of Ṭashenātiṭ!  
 “The gods of the South and of the North come unto  
 “thee, and thou art led by them to the ends of the  
 “countries of (5) millions of years. Thy soul liveth,  
 “thou art in the following of Osiris, and thou drawest  
 “thy breath in Re-stau; the strength which protecteth  
 “thee (6) is hidden in the lord of Setet and [in] the  
 “great god. Thy material body liveth in Ṭaṭṭu [and  
 “in] Nif-urtet, and thy soul liveth in heaven (7) each  
 “day.”

“[Hail] Osiris Kērāsher, the son of Ṭashenātiṭ! the  
 “goddess Sekhet hath gained the mastery over what  
 “is baleful to thee, Ḥeru-āā-(8)ābu protecteth thee,  
 “Ḥeru-seshet-ḥrā maketh thy heart, and Ḥeru-maati  
 “protecteth thy body,” or as others say, (9) “thy  
 “tongue. Thou art stablished with life, and strength,

"and health, and thou art firmly seated upon thy  
 "throne in Ta-tchesertet. Come, then, Osiris Kērāsher,  
 "(10), the son of Ṭashenātiṭ, thou risest in thy form,  
 "thou art arrayed in thine ornaments, thou hast firm  
 "hold upon life, thou passest thy days (11) in health,  
 "thou journeyest hither and thither, and thou drawest  
 "thy breath in every place whatsoever. Rā riseth  
 "upon thine abode even as Osiris; thou drawest thy  
 "breath, (12) and thou livest through his rays. Amen-  
 "Rā-Ḥeru-khuti vivifieth thy *ka* (i.e., double), and he  
 "maketh thee to flourish by means of the Book of  
 "BREATHINGS. Thou (13) art in the following of  
 "Osiris-Horus, the lord of the *Ḥennu* Boat; thou art  
 "like the great god at the head of the gods. Thy face  
 "liveth, O thou whose births are lovely; thy name  
 "(14) blossometh each day. Thou goest into the most  
 "mighty and divine Hall in Ṭaṭṭu; thou seest him  
 "that is head of those in Āmentet during the Uḳa  
 "festival. The odour of thee (15) is sweet like that of  
 "the venerable ones [therein], and thy name is magni-  
 "fied like those of the divine spiritual bodies."

"Hail, Osiris Kērāsher, the son of (16) Ṭashenātiṭ!  
 "Thy soul liveth through the BOOK OF BREATHINGS,  
 "thou art united through the BOOK OF BREATHINGS,  
 "(17) thou enterest into the Ṭuat and hast no enemy  
 "therein. Thou art as a living soul in Ṭaṭṭu and  
 "thou hast thine heart, which hath not departed  
 "from thee. Thou hast (18) thine eyes, and they  
 "open daily."



The gods who are in the train of Osiris speak unto Osiris Kērāsher, the son of Ṭashenātīṭ, (19) saying:—

“Thou followest Rā and thou followest Osiris, and  
“thy soul doth live for ever and ever.”

The gods who dwell in the Ṭuat (20) of Osiris, the Governor of those in Āmentet, speak unto Osiris Kērāsher, the son of Ṭashenātīṭ, saying:—

“The gates of the Ṭuat are opened unto him, (21)  
“let him show himself in Neter-khertet. Verily, his  
“soul shall live for ever, he shall build habitations for  
“himself in (22) Neter-khertet, the god thereof shall  
“show favour unto his *ka*, and he shall receive the  
“BOOK OF BREATHINGS, and verily he shall (23) draw  
“his breath.”

“May Osiris, the Governor of those in Āmentet, the  
“great god, the lord of Abydos, grant a royal oblation;  
“may he give offerings of cakes, (24) and ale, and oxen,  
“and wine, and *āqet* drink, and bread, and *tchefau* food,  
“and all beautiful things to the *ka* of Osiris Kērāsher,  
“(25) the son of Ṭashenātīṭ. Thy soul doth live, and  
“thy material body doth germinate by the command of  
“Rā himself; thou shalt never perish and thou shalt  
“never suffer diminution, III. (1) [but shalt be] like  
“Rā for ever and for ever.”

“Hail, Usekh-nemtet, who comest forth from Ānnu,  
“the Osiris Kērāsher, the son of (2) Ṭashenātīṭ, hath  
“not committed sin.”

“Hail, Ur-at, who comest forth from Kher-āḥa, the  
 “Osiris Kērāsher, the son of Ṭashenātīt, (3) hath not  
 “done deeds of violence.”

“Hail, Fenti, (4) who comest forth from Khemennu,  
 “the Osiris Kērāsher, the son of Ṭashenātīt, (5) hath  
 “not committed slaughter (?).”

“Hail, Āmam-maat, who comest forth from the two  
 “Qerti, the Osiris Kērāsher (6), the son of Ṭashenātīt,  
 “hath not plundered the possessions of the dead.”

“Hail, Neḥa-ḥrā, (7) who comest forth from Re-stau,  
 “the Osiris Kērāsher, the son of Ṭashenātīt, (8) hath  
 “not inflicted injury.”

“Hail, Rereti, who comest forth from heaven, the  
 “Osiris (9) Kērāsher, the son of Ṭashenātīt, hath not  
 “committed sins of . . . of the heart.”

“Hail, Maati-em-khet, (10) who comest forth from  
 “Sekhem, the Osiris Kērāsher, the son of Ṭashenātīt,  
 “(11) hath not made revolt.”

“Hail, ye gods who are in the Ṭuat, hearken ye  
 “unto the voice of Osiris Kērāsher, the (12) son of  
 “Ṭashenātīt, and let him come before you, for there  
 “is neither any evil whatsoever, nor any sin whatso-  
 “ever (13) with him, and no accuser can stand [before  
 “him]. He liveth upon Maāt, he feedeth upon Maāt,  
 “and he hath satisfied (14) the heart of the gods by  
 “all that he hath done. He hath given food to the  
 “hungry, and water to the thirsty, and clothes (15) to  
 “the naked. He hath made offerings to the gods, and

“to the *Khus*, and no (16) report whatsoever hath been  
“made against him before the gods. O come, let him  
“enter the *Tuat* and not be repulsed; (17) come, let  
“him follow Osiris with the gods of the *Qerti*. Let  
“him be a favoured being among the favoured ones,  
“(18) and let him be divine among the perfect ones.  
“Come, let him live; come, let his soul live. Let his  
“soul (19) be received in whatsoever place it pleaseth,  
“and let him receive the BOOK OF BREATHINGS. (20)  
“Come, let him draw breath with his soul in the *Tuat*,  
“and let him perform (21) whatsoever transformations  
“he will along with those who are in *Amentet*. Come,  
“let his soul go into every place where it would be, and  
“let it live upon earth for ever, and for ever, and for  
“ever.”

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## A BOOK OF THE DEAD OF THE ROMAN PERIOD.<sup>1</sup>

[From British Museum Papyrus No. 10,112.]

“Hail, Hathor Takhert-p-uru-abt, triumphant, born  
 “of Thent-nubt, triumphant. Thy soul liveth in  
 “heaven before Rā, gifts are made unto thy *ka* before  
 “the gods, thy spiritual body is glorious among the  
 “Khus, thy name is stablished upon earth before Seb,  
 “and thy body shall endure permanently in the Neter-  
 “khert (underworld *or* tomb). Thy house is in the  
 “possession of thy children and thy husband, who weep  
 “as they follow thee when thou goest about therein  
 “with thy children; and they are rewarded for what  
 “they have done for thy *ka*. [They have given thee]  
 “good and perfect burial, and they make offerings to  
 “thy *ka* at the west of Thebes in the sight of the folk  
 “of thy city and of the Lady of the Temples. The  
 “beautiful Amentet stretcheth out her hands to receive  
 “thee according to the decree of the Lady of Abydos.  
 “Thy tomb shall never be overthrown, thy swathings

<sup>1</sup> See Birch, *P.S.B.A.*, Vol. VII., p. 49; and Lieblein, *Que mon nom fleurisse*, p. 1.

“shall never be torn in pieces, and thy body shall never  
“be mutilated. The god Anubis hath received thee in  
“the land of the Hall of Double Maät, and he hath  
“made thee to be one of those favoured and perfect  
“beings who are in the following of Seker. Thy soul  
“flieth up on high to meet the soul of the gods, and it  
“hovereth also over thy dead body which is in Åkert.  
“Thou journeyest about upon the earth, thou seest all  
“that are therein, thou observest all the affairs of thy  
“house, and thou eatest bread, there having been per-  
“formed by thee transformations which are like unto  
“those of Baba. Thou goest to the city of Nif-urtet  
“at the festival of the altars on the night of the fes-  
“tival of Six, and at the festival of Ånep. Thou goest  
“into the city of Nif-urtet at the festival of the little  
“heat, and the festival of lifting up the sky. Thou  
“goest into the city of Taṭṭu on the festival of Ka-ḥra-  
“ka, on the day when the Tet is set up. The breath  
“of the wind hath made thy throat to breathe with  
“Khensu and Shu, the mighty one, in Thebes; and  
“thou hast abundant offerings for thy *ka* every tenth  
“day with the living image of Rā in Thebes. Thy life  
“is for ever and ever, and thy sovereignty is for ever,  
“and thou shalt endure for an endless number of  
“periods of twice sixty years.”

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